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A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY.

1784.

V O L. VIII.

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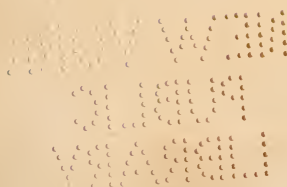
A NEW AND REVISED

BIOGRAPHICAL

DICTIONARY

1784

VOL. VII.



A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY;

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES and WRITINGS
OF THE,

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PARTICULARLY THE BRITISH AND IRISH;

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KEPLER (JOHN), the greatest astronomer perhaps that any age has produced, was born at Wïel in the dutchy of Wirtemberg, the 27th Dec. 1751. His father, Henry Kepler, was descended from a family, which had raised themselves under the emperors by their military services, and was himself an officer of rank in the army; but afterwards, experiencing ill fortune, was obliged to sell all he had, and support himself and his family by keeping a public-house. He died in 1590, and left his son John Weidleri hist. astron. cap. xv. l. to take what care of himself he could. His education had been hitherto neglected, as may easily be imagined; but, having a very great genius, and as great a desire to cultivate it, he entered upon his studies in philosophy at Tübingen, immediately upon his father's death, and, two years after, pursued the mathematics in the same university, under the famous Michael Mœstlin. He made so great progress, and became so famous, that in 1593 he was invited to Gratz in Styria, to teach the mathematics Gassendi. in Vit. Tycho. there. He then applied himself entirely to astronomy, and published from time to time several works, the principal of which shall be mentioned immediately. In 1597, he entered into the married state, which at first created him great uneasiness, from a dispute which arose about his wife's fortune; and, the year after, he was banished from Gratz on account of his religion, but afterwards recalled, and restored to his former dignity. However, the growing troubles and confusions of that place inclined him to think of a residence elsewhere; and as Tycho Brahe,

Gassend. in
Vit. Ty-
chon.

ibid.

Brahe, having settled in Bohemia, and obtained from the emperor all sorts of conveniences for the perfecting of astronomy, was passionately desirous of having Kepler with him, and had often solicited him by letters, he left the university of Gratz, and removed into Bohemia with his family in 1600. In his journey he was seized with a quartan ague, which continued seven or eight months; so that all that time he could do Tycho but very little service. Tycho and Kepler did not agree very well with each other, as little a time as they continued together. Kepler was offended at Tycho, for refusing some services to his family, which he had occasion for: he was also dissatisfied with his reservedness; for Tycho did not communicate to him all that he knew; and, as he died in 1601, he did not give Kepler time to be very useful to him, or to receive any considerable advantages from him. Before his death, however, he introduced him to the emperor Rodolphus at Prague; for it was upon this condition that Kepler had consented to leave Gratz: who received him very kindly, and made him his mathematician, upon condition that he should serve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finish the tables begun by Tycho, which were to be called the 'Rodolphine tables;' and he applied himself very vigorously to this work: but such difficulties arose in a short time, partly from the nature of it, and partly from the delay of the treasurers, that the tables were not finished and published till 1627. He complained, that, from 1602 and 1603, he was looked upon by the treasurers with a very invidious eye; and when, in 1609, he had published a noble specimen of the work, and the emperor had given orders that, besides the expence of the edition, he should immediately be paid the arrears of his pension, which, he said, amounted to 2000 crowns, and likewise 2000 more; yet, that it was not till two years after, that the generous orders of Rodolphus, in his favour, were put in execution. He met with no less discouragement from the financiers under the emperor Matthias, than under Rodolphus; and therefore, after struggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a salary from the states of Upper Austria, which was paid

paid for sixteen years. In 1613, he went to the assembly at Ratibon, to assist in the reformation of the calendar; but returned to Lînts, where he continued to 1626. Nov. that year, he went to Ulm, in order to publish the “*Rodolphin tables* ;” and afterwards, in 1629, with the emperor’s leave, settled at Sagan in Silesia, where he published the second part of his “*Ephemerides* ;” for the first had been published at Lints in 1617. In 1630, he went to Ratibon, to solicit the payment of the arrears of his pension ; but, being seized with a fever, which, it is said, was brought upon him by too hard riding, he died there in Novmber, in his 59th year. Gassend. in
Vit. Ty-
chon.

His “*Tabulæ Rodolphinæ*” and “*Ephemerides*” have been mentioned already. We will now take notice of some, the principal, of his other works, which will give a farther idea of this very extraordinary man, and wonderful astronomer. In 1595, when he was only five and twenty, he published at Tubingen a work, under the title of “*Prodromus dissertationum cosmographicarum, continens mysterium cosmographicum, de admiranda proportionione orbium cœlestium, deque causis cœlorum numeri, magnitudinis, motuumque periodi, & genuinis, & propriis, demonstratum per quinque regularia corpora geometrica.*” This, of all his works, he is said to have esteemed most. He was so charmed with it for some time, that he declared, he would not renounce the glory of the discoveries contained in it to be made elector of Saxony.

In 1609, he published at Prague his “*Phyfica cœlestis, tradita commentariis de motibus stellæ Martis* :” in which he discovered so many great and wonderful things relating to the heavens, that, if he had published nothing else, he might, from this single work, have claimed the honour of being the first who laid a solid foundation for physical astronomy. He labours here to demonstrate, from Tycho’s observations, that the planets do not move in circles, but in ellipses, in one of whose foci is placed the sun ; and that their motions are regulated according to these two laws : first, ‘ that they describe equal areas in equal times ;’ and, secondly, that the squares of their periodical times ‘ are as the cubes of the distances ;’ both which are well known to be fundamental principles in the Newtonian astronomy. In the “*Introduction*” to his “*Commentaries*,” he discovers plainly enough, that he had a very tolerable notion of gravity ; for he compares the sun to a magnet, whose power diffused carries round the other planets. He

supposes also the moon's attraction to be the cause of the tides : 'Orbis virtutis tractoriæ,' says he, 'quæ est in luna, porrigitur usque ad terras, et prolestat aquas sub zonam torridam; quippe in occursum suum quacunque in verticem loci incidit, insensibiliter in maribus inclusis, sensibiliter ubi sunt latissimi alvei oceani, aquisque spaciola reciprocationis libertas.'

Opera, tom.
1. p. 635.

In 1618, he published at Lints his "Epitome astronomiæ Copernicianæ," in which he discovers some very "singular notions." He supposes there an anima motrix to reside in all parts of the earth, to which he imputes a perpetual subterraneous heat, by which minerals, vegetables, and even some animals, are formed; and he inculcates the same notion in his "Libelli tres de cometis," published in 1719, where he says also of comets, that they are generated in the æther, as fishes are in the water; and that the æther, or universal expanse, is as full of comets as the sea is of fishes; but only that, for certain reasons, they are not always visible. Gassendus observes that, according to Kepler, 'all the stars are animated; and that, as all animals move by means of their muscles, the earth and planets have also muscles proportioned to their bulk, which are the instruments they move with. He gives the sun also a very noble and active soul; and asserts, that his rays put into action the souls of the planets.' Agreeably to this notion of an anima motrix, he expresses himself thus in these books of comets: 'The faculty of the sublunary world perceives, and is terrified at the comet, and, together with it, the other faculties of all sublunary things.' And afterwards: 'The faculty of the earth being terrified at the unusual appearance of the comet, in one part of the surface of the earth, sweats out a great quantity of vapour, according to the quality of that part of its body; hence proceed great rains and floods.' These singularities in Kepler have made those of his order, who have not yet been backward to acknowledge his great merit, censure him with some degree of severity. Thus Bullialdus says, 'he abounds with fictions, fragmentis turnet;' and Schoockius, though he owns that 'no person performs better or more subtilly than Kepler, where he writes as a mathematician;' yet adds, 'that where he acts the natural philosopher, no one perhaps writes more absurdly; and is sorry, that so excellent a man should disgrace the divine science of mathematics with his physical absurdities: for,' says he, 'what could

Astr. Philo-
sophic. 1. 2.
ch. 14.

'an

‘an old woman in a fever dream more ridiculous, than
 ‘that the earth is a vast animal, which breathes out the
 ‘winds through the holes of the mountains, as it were
 ‘through a mouth and nostrils? Yet he writes expressly
 ‘thus in his “*Harmonica Mundi*,” where he endeavours
 ‘likewise seriously to prove, that the earth has a sympathy
 ‘with the heavens, and, by a natural instinct, perceives
 ‘the position of the stars.’ In his book “*De montibus
 ‘Martis*,” he also asserts, ‘that the sun is a great magnet
 ‘or magnetical body, carried round upon its own center
 ‘in a diurnal motion; and, by a certain diffused power,
 ‘carries round the rest of the planets.’ Kepler was a man
 of a very great and uncommonly fertile genius, and did
 not, it is acknowledged, always confine himself to the
 bounds of mathematics; however, by Schoockius’s leave,
 we will not suffer this last-mentioned notion, ‘of the
 ‘sun’s being a magnet, and carrying, by its diffused power,
 ‘the planets around it,’ to be ranked among the dreams
 of old women in fevers, because it is so nearly conform-
 able to the notion of gravity, on which a true system
 of the planetary motions has since been founded.

This work
 was published
 at Lintz
 in 1619.

De scepti-
 cismo, lib.
 4. p. 387.

There are other works of Kepler, of a smaller nature,
 which we have omitted, that we might not be tedious.
 One more however we will mention, for the sake of
 some remarkable incidents which attended the publica-
 tion of it; and that is his “*Somnium astronomicum; de
 ‘astronomia lunari, five de iis, quæ acciderent lunæ inco-
 ‘lis, quam luminis et dierum diversitatem experirentur,
 ‘aliisque astronomicis phænomenis hujusmodi*.” In this
 work he began to draw up that system of “Comparative
 “Astronomy,” which was afterwards pursued by Kircher,
 Huygens, and Gregory; but he had not the satisfaction
 of publishing it, for he died while it was printing. Upon
 this, Bartschius, his son-in-law, and follower in his astro-
 nomical opinions, undertook the care of this book, and
 continued the impression; but he was also interrupted in
 this employment by death. Lewis Kepler, his son, who
 was then a physician at Königsberg in Prussia, was so
 startled at these incidents, that he was with great difficulty
 prevailed upon to undertake the care of this book. He
 was afraid of losing his life, as his father and brother-in-
 law had done; and his mother-in-law, the widow of John
 Kepler, who appears from hence to have been twice mar-
 ried, being in very narrow circumstances, and burthened
 with children, was obliged to use many intreaties to en-

gage him in that work. At last she succeeded: Lewis Kepler undertook it, and finished it; though, as it is said, not without some apprehensions, that it might occasion his death. It is strange, that a man of sense should be frightened at these circumstances, singular as they were; but is it not as strange, that a learned professor at Utrecht, from whom we have this account, should make use of them to explode Kepler's doctrine concerning a world in the moon? Mean while we may observe, that a case of a similar nature happened here in our own country, when Addison's works were first collected and published together in quarto. Addison himself wrote a dedication, with a design to present them to his friend Mr. Secretary Craggs; but both the author and the patron died before the impression was finished. The work then fell into Tickell's hands, who chose the earl of Warwick for the new patron; but this earl died also before they were published. Upon which, says Atterbury, 'I cannot but think it a very odd set of incidents, that the book should be dedicated by a dead man to a dead man; and even that the new patron, to whom Tickell chose to inscribe his verses, should be dead also before they were published. Had I been in the editor's place, I should have been a little apprehensive for myself, under a thought that every one who had any hand in that work was to die before the publication of it.'

Gerardus de Vries, in dissertatione de Luniculis, p. 253.

Epistolary Correspondence, vol. I. p. 84.

We must not close our account of Kepler without observing, that the highest deference has been paid to his authority, and the highest elogiums to his memory, by the greatest genii in physical knowledge and astronomy, who have flourished since his time. Des Cartes owns his obligations to him upon many occasions; and so does our own immortal countryman sir Isaac Newton. The celebrated professor of astronomy at Oxford, David Gregory, tells us, in the preface to his *Astronomia*, &c. that 'Kepler's "*Rationes archetypicæ*," "*Concinnitates geometricæ*," and "*Proportiones harmonicæ*," whatever may be said of them, when considered mathematically, yet discover a force of genius, which we shall look for in vain in the writings of other astronomers.' And lastly, the young, but able astronomer, Jeremiah Horrox, was so struck with the admiration of Kepler, that he breaks out into a rapture, not natural to the coolness of a man of science: '*Licet mihi Keplerum supra mortales admirari: licet egregium, divinissimum, aut si quid majus appellare: licet*

‘ licet denique supra totam philosophantium scholam vel
 ‘ unicum Keplerum æstimare. Hunc solum canite, poetæ: Astron.
 ‘ hunc solum terite, philosophi: de illo certi, habere istum Kepler, de-
 ‘ omnia, qui habet Keplerum.’ Yet, notwithstanding sensa, &c.
 all these fine things, it is worth remembering, because
 it may be useful to men of other professions as well as
 astronomers, that Kepler lived and died poor. Will it
 be said, that ‘ sua cuique posteritas rependet’? Be it so:
 yet some will always be found captious enough to ask,
 ‘ what a dead man can be the better, for what the living
 ‘ say of him?’

KETTLEWELL (JOHN), an English divine, re-
 markable for piety and learning, was born at North-Aller-
 ton in Yorkshire, March the 10th, 1653. He was grounded
 in classical learning in the free-school of that town, and
 sent to St. Edmunds-hall, Oxford, in 1670. Five years
 after, he was chosen fellow of Lincoln-college, through
 the interest of Mr. George Hickes, who was fellow of the
 same, where he became a very considerable tutor. He
 entered into orders as soon as he was of age sufficient, and
 distinguished himself early by an uncommon knowledge in
 divinity. He was very young, when he wrote his cele-
 brated book, intituled, “Measures of Christian obedience:”
 he composed it in 1678, though it was not published till
 1681. Dr. Hickes, to whom he submitted it for cor-
 rection, advised him to dedicate it to bishop Compton, in-
 tending, by that means, to have him planted in London;
 and, accordingly, it came out at first with a dedication
 to his lordship: but, when that prelate appeared in arms
 against James II. Kettlewell gave orders to have the dedi-
 cation razed out of the copies unfold, and also to have it
 omitted in the subsequent editions. Mean while this book
 occasioned him to be so much taken notice of, that the
 old countess of Bedford, mother of the unfortunate William
 lord Russel, took him, on that account, to be one of her
 domestic chaplains; and a greater favour he received, upon
 the same consideration, from Simon lord Digby, who pre-
 sented him, July 1682, to the vicarage of Colehill, in
 Warwickshire. After he had continued above seven years
 at this place, a great alteration happened in his condition
 and circumstances; for, at the Revolution, being one of
 those consciencious men who refused to take the oaths of
 allegiance and supremacy to king William and queen Mary,
 he was deprived of his living in 1690. However, he did

The life of
 Mr. John
 Kettlewell,
 prefixed to
 the folio
 edition of
 his works,
 p. 3.

not spend the remainder of his days in a fullen and inglorious indolence; but, retiring to London with his wife, whom he had married in 1685, he continued to write and publish books, as he had done during his residence in the country. There, amongst other learned men, he was particularly happy in the friendship of Mr. Nelson, with whom he concerted the "Model of a fund of charity for 'the needy suffering, that is, the Nonjuring, clergy:'" but being naturally of a tender and delicate frame of body, and inclined to a consumption, he fell into that distemper in his 42d year, and died of it April the 12th, 1695. at his lodgings in Grays-Inn lane. He was buried three days after, in the same grave where abp. Laud was before interred, in the parish church of All-hallows, Barking; where a neat marble monument is erected to his memory. Mr. Nelson, who must needs have known him very well, has given this great and noble character of him, in a preface to his "Five discourses," &c. a piece printed after his decease: 'He was learned without pride; wise and judicious without cunning; he served at the altar without either covetousness or ambition; he was devout without affectation; sincerely religious without moroseness; courteous and affable without flattery or mean compliances; just without rigour; charitable without vanity; and heartily zealous for the interest of religion without faction.' His works were collected and printed in 1718, in two volumes, folio: they are all upon religious subjects, unless his "Measures of Christian obedience," and some tracts upon "New oaths," and the "Duty of allegiance," &c. should be rather considered as of a political nature.

Keyser's
Life, pre-
fixed to his
Travels
through
Germany,
&c.

KEYSLER (JOHN GEORGE), a learned antiquary of Germany, and Fellow of the Royal Society in London, was born in 1689, at Thournau, a town belonging to the Counts of Giech. His father, who was of the Count's council, took an extraordinary care of his education; and, after a suitable preparation, sent him to the university of Hall, where he applied himself chiefly to the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, history, antiquity, and the sciences. Soon after he left Hall, he was called to be preceptor to Charles Maximilian and Christian Charles, Counts of Giech-Buchau: with whom, in 1713, he returned thither, and afterwards attended them in their travels. The first place of note they visited was Utrecht, where he became

became acquainted with the learned Reland; who, discerning his uncommon capacity and particular turn, put him upon projecting an accurate history of the antiquities of his country. Keyssler visited the chief cities of Germany, France, and the Netherlands, with his two young Counts; and gained great reputation among the learned, by illustrating, as he went along, several monuments of antiquity, particularly some fragments of Celtic idols, then lately discovered in the cathedral of Paris.

Having returned safe with his pupils, and acquired great honour by his care and management of them, he was afterwards pitched upon as a proper person to undertake the education of two grandsons of Baron Bernstorff, first minister of state to his Britannic Majesty, as Elector; and, accordingly, he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he distinguished himself so much in the antiquarian way, that he was complimented with being elected Fellow of the Royal Society. This honour he particularly owed to a learned essay, "*De Dea Nehalennia numine veterum Walachrorum topico.*" He gave an explication also of the Anglo-Saxon monument of antiquity on Salisbury Plain, called Stonehenge; and likewise a "*Dissertation on the consecrated Mistletoe of the Druids.*" All these detached essays, with other select discourses on the Celtic and Northern antiquities, he published soon after his return to Hanover, in Latin, under this title, "*Antiquitates selectæ septentrionales et Celticæ, quibus plurima loca conciliorum et capitularium explanantur, dogmata theologiæ Ethnicæ Celticarum gentiumque septentrionalium cum moribus et institutis majorum nostrorum circa idola, aras, oracula, templa, lucos, sacerdotes, regum electiones, comitia, et monumenta sepulchralia, una cum reliquiis Gentilismi in cœtibus Christianorum, ex monumentis potissimum hæctenus ineditis fuscè perquiruntur, cum figuris æri incisis.* Hanov. 1720." 12mo.

When the two young barons Bernstorff had been ten years under his care, it was time for them to go abroad: and, accordingly, he went with them to Tubingen, at which university they stayed a year and a half. Then they set out on a grand tour: they visited the upper part of Germany, Switzerland, and took a particular view of Italy; and then returned to Vienna, where they spent three months. Their next progress was in Upper Hungary,

gary, Bohemia, and other parts of Germany. In 1731, they passed through Lorrain into France, thence crossed the Channel into England, and made Holland the last stage of their travels. From this tour proceeded a large and entertaining work, which has been translated into English, in four volumes 4to, and published under the following title: "Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain: giving a true and just description of the present state of those countries; their natural, literary, and political history, manners, laws, commerce, manufactures, painting, sculpture, architecture, coins, antiquities, curiosities of art and nature, &c. illustrated with copper-plates engraven from drawings taken on the spot. By John-George Keyfler, F.R.S. Carefully translated from the second edition of the German. Lond. 1756."

Keyfler, after his return, spent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and museum, and allowed him a very handsome income. He led a happy tranquil life; declining all public employment, keeping himself single that he might not be incumbered with family-affairs, and chiefly conversing with the illustrious dead, who were the companions of his retirement. He died in his 54th year, June 20, 1743, of an asthma; after viewing with intrepidity the gradual approach of death.

Fassi Oxon.
v. 11.

KIDDER (Dr. RICHARD), a very learned English bishop, was born, as Wood says, in Suffex, but, as others say, in Suffolk. In 1649, he was sent to Emmanuël college in Cambridge, where he took his Bachelor and Master of Arts degree at the regular times. He was presented by his college to the vicarage of Stanground, in Huntingdonshire; from which he was ejected, for nonconformity, in 1662, by virtue of the Bartholomew act: but, conforming soon after, he was presented, by Arthur earl of Essex, to the rectory of Raine, in Essex, 1664. Here he continued till 1674, when he was presented to the rectory of St. Martin's Outwich, London, by the Merchant-Taylors company. Sept. 1681, he was installed into a prebend of Norwich; and, in 1689, made Dean of Peterborough, in the room of Simon Patrick, promoted to the see of Chichester. Upon the deprivation of Ken, Bishop of Bath and Wells, for not taking the oaths to King

Kenner's
Register.
p. 853.

King William and Queen Mary, and Beveridge's refusal of that see; Kidder, to whom it was offered next, did not prove so scrupulous; but, being nominated thereto in June 1691, was consecrated the August following. In 1693, he preached the lecture founded by the Hon. Robert Boyle, being the second that preached it. His sermons on that occasion are inserted in, 'Demonstration of the 'Messias, in three parts: the first of which was published in 1694, the second in 1699, and the third in 1700, 8vo. It is levelled against the Jews; and the author makes in it an excellent use of his great knowledge of the Hebrew and Oriental languages, for which he had long been famous. He wrote also, "A Commentary on the "five books of Moses; with a dissertation concerning the "author or writer of the said books, and a general argument to each of them." This Commentary was published in 1694, in two volumes 8vo; and the reader, in the preface, is thus acquainted with the occasion of it: 'Many years are now passed since a considerable number 'of the London clergy met together, and agreed to publish some short notes upon the whole Bible, for the use 'of families, and of all those well-disposed persons that 'desired to read the holy scriptures to their greatest advantage. At that meeting, they agreed upon this worthy 'design, and took their several shares, and assigned some 'part to them who were absent. I was not present at 'that meeting; but I was soon informed, that they had 'assigned to me the Pentateuch.—The work was begun 'with common consent; we did frequently meet; and 'what was done was communicated from time to time to 'those that met together and were concerned. The methods of proceeding had been adjusted, and agreed to; a 'specimen was printed, and an agreement was made when 'it should be put to the press. I finished my part in order 'thereto; but so it fell out, that, soon after all this, the 'clouds began to gather apace, and there was great ground 'to fear, that the Popish party were attempting to ruin 'the Church of England.---Hence it came pass, that the 'thoughts of pursuing this design were laid aside; and 'those that were concerned in it were now obliged to 'turn their studies and pens against that dangerous enemy. '---During this time also, some of the persons concerned in this work were taken away by death; and 'thus the work was hindered, that might else have been 'finished long since.---I, having drawn up my notes upon
' this

Cleric. Pro-
leg. com-
ment. in
Pentateuch.

'this occasion, do now think myself obliged to make 'them public,' &c. To the first volume is prefixed a dissertation, wherein the bishop sets down, and answers, all the objections made against Moses's being the author of the Pentateuch: and having considered, among the rest, one objection drawn by Le Clerc, from Gen. xxxvi. 31, and spoken in pretty severe terms of him, some letters passed between them, which were printed by Le Clerc, in his "Bibliotheque Choisee," wherein satisfaction is made for the censure that had been passed upon him. Dr. Kidder had likewise borne a part in the famous Popish controversy, during which he published the following tracts: 1. "A second dialogue between a new Catholic convert and a Protestant; shewing why he cannot believe the doctrine of transubstantiation, though he do firmly believe the doctrine of the Trinity." 2. "An examination of Bellarmine's thirtieth note of the church, of the confession of adversaries." 3. "The texts which Papists cite out of the Bible for the proof of their doctrine, of the sacrifice of the mass," examined." 4. "Reflections on a French Testament, printed a Bourdeaux 1686, pretended to be translated out of the Latin by the divines of Louvain." He published also several sermons and tracts, which we need not be particular about here.

This prelate died, Nov. 1703, in his palace at Wells, and was privately buried in the cathedral. Through a most unhappy accident, in the night between the 26th and 27th of that month, he was killed in his bed, with his lady, by the fall of a stack of chimnies, occasioned by the great storm. He was a very clear, elegant, learned writer; and one of the best divines of his time.

KILLIGREW, an English name for many ingenious persons of both sexes, and of the same family too. The first we meet with, is CATHARINE, the daughter of Sir Anthony Cooke, who was born at Giddy-hall, in Essex, about 1530; and married to Henry Killigrew, Esq; a Cornish gentleman of good abilities, who, for the services he did his country in the quality of an ambassador, was knighted. This lady, having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She understood the Hebrew, Greek, and Latin tongues, and was famous for her skill in poetry; a small specimen of which is preserved by Sir John Harrington in

in his notes to the translation of Ariosto, and by Fuller in his "Worthies."

KILLIGREW (WILLIAM), descended from this ^{Athen.} family, was the eldest son of Sir Robert Killigrew, ^{Oxon. v. 13.} knt. and born at Hanworth in Middlesex, 1605. He became a gentleman commoner of St. John's college, Oxford, in 1622; where continuing about three years, he travelled abroad, and, after his return, was made governor of Pendennis castle, and of Falmouth haven in Cornwall. After this, he was called to attend Charles I, as one of the gentlemen ushers of his privy-chamber; in which employment he continued till the breaking-out of the civil wars, and then had the command given him of one of the two great troops of horse that guarded the king's person. He was in attendance upon the king when the court resided at Oxford, and was created doctor of civil law in 1642; and, when the king's affairs were ruined, he suffered, as the other Cavaliers did, and compounded with the Republicans for his estate. Upon the Restoration of Charles II, he was made gentleman-usher of the privy-chamber again; and, on that king's marriage, was created his first vice-chamberlain, in which station he continued twenty-two years. He died in 1693, and was buried in Westminster-abbey. He was the author of four plays, which were printed at Oxford, 1666, in folio, and have been applauded by men very eminent in poetry; particularly by Waller, who addresses a copy of verses to him, upon his altering his "Pandora," from a tragedy into a comedy, because not approved on the stage. There is another play ascribed to him, called "The Imperial Tragedy, 1699," folio. There is also a little poem of his extant, which was set to music by the noted Henry Lawes. Wood says, that after he retired from court, in his declining age, he wrote "The artless midnight thoughts of a gentleman at court, who for many years built on sand, which every blast of cross fortune has defaced, but now has laid new foundations on the rock of his salvation, 1684." 8vo; of which the 2d edition, with additions, was dedicated to Charles II: and another work, intituled, "Midnight and daily thoughts, in prose and verse, 1694." 8vo.

KILLIGREW (THOMAS), brother of the former, was born in 1611, and distinguished also by uncommon natural

natural parts. He was page of honour to Charles I, and groom of the bed-chamber to Charles II, with whom he had suffered many years exile. During his abode beyond sea, he took a view of France, Italy, and Spain; and was honoured by his majesty with the employment of resident at the state of Venice, whither he was sent in Aug. 1651. In this absence from his country, he applied his leisure hours to poetry, and the composition of several plays; of which Sir John Denham, in a jocular way, takes notice, in his poem on our author's return from his embassy to Venice. Though Denham mentions but six, our author wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London, 1664. There is, besides these plays of his, "A letter concerning the possessing and dis-possessing of several nuns in the nunnery at Tours, in France;" dated Orleans, Dec. the 7th, 1635, and printed in three sheets folio. He died in 1682, and was buried in Westminster-abbey. He had been twice married. He was a man of very droll make, and had an uncommon vein of humour, with which he used to divert that merry monarch Charles II; who on that account was fonder of him than of his best ministers, and would give him access to his presence, when he denied it to them. It was usually said of him, that, when he attempted to write, he was nothing near so smart as he was in conversation: which was just the reverse of Cowley, who shone but little in company, though he excelled so much with his pen. Hence Denham, who knew them both, has taken occasion thus to characterise their respective excellences and defects:

'Had Cowley ne'er spoke, Killigrew ne'er writ,
'Combin'd in one, they'd made a matchless wit.'

KILLIGREW (HENRY), brother of the former, was born in 1612, educated in grammar learning under the celebrated Farnaby, and sent to Christ-church, Oxford, in 1628. In 1638, having taken his degrees in arts, he went into orders, and became a chaplain in the King's army. In 1642, he was created doctor of divinity; and the same year made chaplain to James Duke of York, and prebendary of Westminster. Afterwards he suffered, as an adherent in the King's cause; but, at the Restoration, was made almoner to the Duke of York, superintendant to the affairs of his chapel, rector of Wheatamstead, in Hertfordshire,

shire, and master of the Savoy hospital in Westminster. He wrote, when only seventeen years of age, a tragedy, called "The Conspiracy," which was admired by some wits of those times; particularly by Ben Jonson, then living, 'who gave a testimony of it (says Langbaine) even to be envied,' and by Lord Falkland. An imperfect copy of this getting out in 1638, he afterwards caused it to be republished in 1652, with the new title of "Pallantus and Eudora." He published a volume of sermons, which had been preached at court in 1685, 4to; and also two or three occasional sermons. The year of his death does not appear.

KILLIGREW (ANNE) 'a Grace for beauty, and 'a Muse for wit', as Wood says, was the daughter of Henry Killigrew, just recorded; and born in London, a little before the Restoration. She gave the earliest discoveries of ^{Athen.} genius; which being improved by a polite education, she ^{Ox. v. 11.} became eminent in the arts of poetry and painting. Dryden seems quite lavish in her commendation; but Wood assures us, that he has not said any thing of her, which she was not equal, if not superior to. She was a great proficient in the art of painting, and drew the duke of York, afterwards James II, and also the duchess, to whom she was a maid of honour; which pieces are highly applauded by Dryden. She drew several history-pieces, also some portraits for her diversion, and likewise some pieces of still-life. Mr. Becket did her picture in mezzotinto, after her own painting, which is prefixed to her poems. These engaging and polite accomplishments were the least of her perfections; for she crowned all with an exemplary piety, and unblemished virtue. This amiable woman died of the small-pox, June 1685, when she was no more than in her 25th year: upon which sad occasion Dryden's Muse put on the mourning habit, and lamented her death most movingly, in a very long ode. The year after, were printed and published her "Poems," in a large thin quarto: which, besides the publisher's preface, and Dryden's ode, contains an hundred pages. She was buried in the Savoy chapel, where is a very neat monument fixed in the wall, with a Latin inscription on it, setting forth her beauty, her accomplishments, her virtue and piety.

KIMCHI (RABBI DAVID), a famous Jewish commentator upon the Old Testament, who lived at the end of the 12th and beginning of the 13th century. He was
by

by birth a Spaniard, son of the rabbi Joseph Kimchi, and brother of rabbi Moses Kimchi, both men of eminent learning among the Jews: but he himself far exceeded them both, being the best grammarian in the Hebrew language the Jews ever had. This abundantly appears, not only from his Commentary on the Old Testament, which gives great light into the literal sense of the Hebrew text, but also from a grammar and dictionary, which he wrote of the Hebrew language; both, by many degrees, the best in their kind. The first of these he calls Michol, and the other Sepher Shorashim, that is, "the book of roots." Buxtorf made his "*Thesaurus Linguae Hebraeae*" out of the former; and his "*Lexicon Linguae Hebraeae*" out of the latter. David Kimchi was a violent adversary of the Christians, '*magnus Christianorum adversator*,' as Grotius says; and therefore had a right to be called a good Jew, in the same sense as we call those good Church-of-England men, who are vehement opposers and persecutors of Dissenters. Kimchi, however, was not only remarkable for his zeal, but also for his uncommon abilities and learning; and his writings have ever been held in such estimation among the Jews, that none can rise to any degree of reputation for letters and theology, who have not read and studied them.

KING (JOHN), a learned English bishop, was born at Wornal about 1559, educated in Westminster-school, and sent to Christ-church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Christ-church in 1605; and bishop of London in 1611. Besides his "*Lectures upon Jonah*," printed in 1594, he published several sermons. James I. used to style him "the king of preachers;" and lord chief justice Coke often declared, that "he was the best speaker in the star-chamber in his time." He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died, March 30, 1621; and, soon after, the Papists reported, that he died a member of their church: but the falsity of this story was sufficiently exposed by his son Henry, in a sermon at St. Paul's cross; and by bishop Godwin, in the appendix to his "*Commentarius de Praefulibus Angliæ*."

Fuller's
Church
hist. B. X.

KING (HENRY), son of the preceding, was born at Wornall, in January 1591; educated partly at Thame in Oxfordshire, and partly at Westminster; and elected student of Christ-church-Oxford in 1608. After taking his degrees, and entering into orders, he became chaplain to James I. afterwards archdeacon of Colchester; then residentiary of St. Paul's, and canon of Christ-church; doctor of divinity in 1625; afterwards chaplain to Charles I; dean of Rochester in 1638; and bishop of Chichester in 1641. Though he was always esteemed puritanically affected, and had been promoted to Chichester in order to please that party; yet, upon the breaking out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity. At the Restoration he recovered his bishopric; and Wood tells us, that 'he was esteemed, by many persons of his diocese and neighbourhood, the epitome of all honours, virtues, and generous nobleness, and a person never to be forgotten by his tenants and the poor.' He died October 1669, after having published several works: viz. 1. "Sermons," printed at different times. 2. "Exposition of the Lord's Prayer, 1628," 4to. 3. "The Psalms of David, from the new translation of the Bible, turned into metre, &c. 1651," 12mo. 4. "A deep groan fetched at the funeral of the incomparable and glorious monarch king Charles I. 1649," in one sheet. 5. Poems, elegies, paradoxes, sonnets, 1657," 8vo. 6. Divers Latin and Greek poems, published in several books. 7. There is a letter of his to Mr. Isaac Walton, concerning the three imperfect books of Hooker's Ecclesiastical polity; dated at Chichester, Nov. 17, 1664, and prefixed to Walton's life of Hooker.

KING (EDWARD), an excellent youth, whom we here mention rather with a view to gain than to give information, was a fellow of Christ's College, Cambridge, in 1632 and 1633. He was unfortunately drowned in his passage from Chester to the Irish seas; a circumstance which gave birth to the admirable "Lycidas" of Milton. How well

—————"He knew
Himself to sing, and build the lofty rhyme,"

may be seen by the admirable specimens exhibited in the "Collection" which furnishes this brief memorial. It is not easy to determine whether his Hexameters, his Alcaic

Odes, or his Iambics, have the greater share of merit. Even his Epigrams, allowing the method of them to be truly epigrammatic, shew the hand of a master; and the whole of his performances prove him to be possessed of a genius which was by no means over-rated with the attention and the friendship of Milton.

Life pre-
fixed to
King's
Works, by
Nichols,
1776.

KING (DR. WILLIAM), an ingenious and humorous English writer, was born in London 1663, son of Ezekiel King, a gentleman. He was allied to the noble families of Clarendon and Rochester [A]. From Westminster school, where he was a scholar on the foundation under the care of Dr. Busby, he was at 18 elected to Christ Church, Oxford, and admitted a student there in Michaelmas term 1681.

Early in life, Mr. King became possessed of a small paternal estate in Middlesex. From his occasionally mentioning "his tenants in Northampton and Leicestershire," his Biographers have supposed him to have been a landholder also in those counties; but there is little authority for such a supposition. However, from his going out Compounder when he took his first degree, it is plain that he had a tolerable fortune, which enabled him to indulge his genius and inclination in the choice and method of his studies. He took his first degree in arts, Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the same year commenced author. A religious turn of mind, joined to the warmest regard for the honour of his country, prompted him to rescue the character and name of Wickliffe, our first Reformer, from the calumnies of Mons. Varillas. The thing had been publicly requested also, as a proper undertaking for such as were at leisure, and would take the trouble. Mr. King, therefore, deeming himself to be thus called forth to the charge, readily entered the lists; and, with a proper mixture of wit and learning, handsomely exposed the blunders of that French author, in "Reflections upon Mons. Varillas's History of Heresy, Book I. Tom. I. so far as relates to English matters, more especially those of Wickliffe [B]." About this time, having fixed on the Civil Law for his profession, he entered upon that line in the University.

[A] In his *Adversaria*, p. 261. of volume I, he calls lord Harcourt "his cousin;" and see what he says, p. 244, of his "great grandfather."

[B] Mr. Edward Haunee, another young student of Christ Church, had also a hand in this tract, which is the first in the collection.

In 1690, he translated, from the French of Monsieur and Madame Dacier, "The Life of Marcus Aurelius Antoninus, the Roman Emperor; together with some select Remarks on the said Antoninus's Meditations concerning himself, treating of a natural Man's Happiness, &c. as also upon the Life of Antoninus." About the same time he wrote "A Dialogue shewing the way to Modern Preferment;" a droll satire, which contains some solid truths, under the disguise of a conversation between three illustrious personages; the Tooth-drawer to Cardinal Porto-Carero; the Corn-cutter to Pope Innocent XI; and the Receiver General to an Ottoman Musti. July 7, 1692, he took his degree of B. and D. LL. and Nov. 12. that year, by the favour of Abp. Tillotson, obtained a *Fiat*; which, admitting him an advocate at Doctors Commons, enabled him to plead in the courts of the civil and ecclesiastical Law. In 1693, he published a translation of "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Marechal Turenne, written in French by James de Langlade, Baron of Saumieres." Either in this, or early in the following year, appeared a very extraordinary *morceau*, under the title of "An Answer to a Book, which will be published next week, intituled, A Letter to the Reverend Dr. South, upon occasion of a late Book, intituled Animadversions on Dr. Sherlock's Book, intituled, A Vindication of the Holy and Ever-blessed Trinity. Being a Letter to the Author." In August 1694, Mr Moleworth publishing his "Account of Denmark as it was in the year 1692," our Author took up his pen once more in his country's cause, the honour of which was thought to be blemished by that account; Mr. Scheel, the Danish Minister, having presented a memorial against it. Animated with this spirit, he drew up a censure of it, which he printed in 1694, under the title of "Animadversions on the pretended account of Denmark." This was so much approved by Prince George, consort to the Princess Anne, that the Doctor was soon after appointed secretary to her Royal Highness.

In 1697, he took a share with his fellow-collegians at Christ Church, in the memorable dispute about the genuineness of Phalaris's Epistles. His first appearance in that controversy was owing to his being accidentally present at a conversation between Dr. Bentley and Mr. Bennet the bookseller, concerning the MS. of Phalaris in the King's Library. Mr. Boyle, when answering Bent-

King's
Works,
vol. I.
p. 114.

ley's Dissertation, applied to our Author for the particulars of what passed on that occasion ; which he received in the short but expressive Letter which Boyle has printed in his book, in 1698, with the testimonies of Mr. Bennet and Mr. Gibson (who had been employed as the Collator). Stung by these stubborn facts, Dr. Bentley, in the enlarged edition of his Dissertation, 1699, endeavoured to invalidate their force, by an attempt to weaken the credibility of the witnesses. On Dr. King, in particular, he has condescended to bestow near eight pages of his Preface, a short specimen of which is annexed to the Letter we have last referred to. In a second letter to Mr. Boyle, our author, with great modesty, refutes the groundless calumny, and proves that Dr. Bentley himself has confirmed his testimony in every particular, except having omitted the great Critic's beautiful similitude of " a squeezed orange."

In the progress of the controversy, Dr. King published his " Dialogues of the Dead," written (as he says) " in self-defence," and replete with that species of banter which was his peculiar talent, and which must have greatly mortified his adversary. How much Dr. King had this controversy at heart, may be seen by the various memoranda concerning it which are scattered up and down in his works. At the end of 1698, or early in 1699, came out " A Journey to London in the year 1698, " after the ingenious Method of that made by Dr. Martin Lister the same year," which he designed as a vindication of his country. This was a specimen of that particular humour in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of " The Author of the Journey to London."

It has been pretty generally allowed, that Dr. King, though he could not endure his business as an Advocate, made an excellent Judge in the Court of Delegates, as often as he was called to that Bench. The fatigue, however, of a Civilian's duty was too great for his natural indolence ; and he retired to his student's place at Christ Church, to indulge his predominant attachment at better leisure.

From this time, giving way to that *fuga negotii* so incident to the poetical race, he passed his days in the pursuit of the same ravishing images, which, being aptly moulded, came abroad in manuscript, in the form of pleasant tales and other pieces in verse, at various times, as they happened

pened to be finished. Many of these he afterwards collected, and published, with other pieces, in his "Miscellanies."

In 1700, he published, without a name, a severe satire on the credulity of Sir Hans Sloane, intituled. "The Transactioneer, with some of his Philosophical Fancies, in two Dialogues." The irony in this tract is admirable; and it must be acknowledged, notwithstanding the deservedly high character of Sir Hans as a physician and a naturalist, that our Author has in many places discovered the vulnerable heel of Achilles, and that his satirical observations are in general well founded.

Early in 1701, Dr. King was re-called to the busy scenes of life. His friend James the third earl of Anglesea (who had succeeded to that title April 1, 1690), married, Oct. 28, 1699, the lady Catharine Darnley, natural daughter to King James II, by Catharine countess of Dorchester, and had by her one daughter. After living together little more than a year, a dispute arose between them, which ended not but in a separation. Lord Anglesea solicited the assistance of Dr. King, and the force of friendship prevailed over his natural aversion to the wrangling of the bar. He complied with the request; took abundant pains for his old friend, more than he was ever known to do; and made such a figure in the Earl's defence, as shewed him to have had abilities in his profession equal to any occasion that might call for them, and effectually established his reputation in the character of a Civilian, as he had already done in that of a polite Writer [B].

Notwith-

[c] Dr. King's Biographers having been regularly mistaken in mentioning this circumstance, by supposing it to have happened after his return from Ireland in 1708; we shall exhibit a few dates, to ascertain the precise period. Feb. 25, 1700 1, the countess petitioned the upper house of parliament, "that her lord might waive his privilege, or that he might have leave to bring in a bill of separation, for his cruelty." Two days after, their lordships were pleased to direct the earl of Rochester, lord Ferrers, lord Haversham, and lord Somers, to go to the lady Anglesea, and endeavour to persuade her to return to her husband, and to let her know that the earl declared he was ready to re-

ceive her, and, upon her submission and good behaviour, would treat her with kindness; and that, in all cases, she should be safe from any violence. March 3, the earl of Rochester gave the house an account of their friendly negotiation; which in the end proved fruitless. The same day, leave was given to bring in a bill for their separation; against which lord Haversham singly entered a spirited protest, from arguments suggested by the Civilians; most probably from Dr. King, on whom lord Anglesea so much depended. The bill was brought in March 6; and, after repeated hearings of counsel, civilians, and witnesses, and a solemn declaration from the countess, "that she thought her life would be

Notwithstanding the reputation acquired by Dr. King in this cause, he never afterwards attained any striking eminence in a profession where constant assiduity and a long course of years are requisites for the acquisition of fame. Captivated by the Muses, he neglected business, and, by degrees, as is natural to such tempers, began to dread and abhor it. Heedless of those necessary supplies which a due attention would actually have brought to his finances, they were so much impaired by his neglect, and by the gay course of life which he led, that he gladly accepted the offer of preferment in Ireland; a sure sign that his practice was then not very considerable, as he is perhaps the only Civilian that ever went to reside in Ireland after once having experienced the emoluments of a settlement in Doctors commons. The exact period of his quitting this kingdom cannot now be ascertained. It has been generally supposed that he went with the earl of Pembroke, who was appointed lord lieutenant in April 1707. But he was certainly in Ireland much earlier, as we have a correct copy of "Mully of Mountown," in 1704, from the Author himself, with a complaint that, before that time, some spurious copies had crept into the world. It is probable, therefore, that his preferment was owing to the united interests of the earl of Rochester, his relation, (lord-lieutenant of Ireland from Dec. 12, 1700, to Feb. 4, 1702-3), and his noble patron the earl of Pembroke. (lord high admiral of England and Ireland from Jan. 18, 1701-2 to May 1702). If this conjecture be allowed, the date is fixed clearly to the beginning of 1702, and the thread of the history is properly connected. Dr. King was now in a new scene of action. He was judge of the high court of admiralty in Ireland, sole commissioner of the prizes, and keeper of the records in Bermingham's Tower. The latter, indeed, was rather a matter of honour than a profit; the salary being at that time but ten pounds a year, though afterwards advanced to 400. He was likewise appointed vicar general to the lord primate, Dr. Narcissus Marsh. With these honours he was well received and countenanced by persons of the highest rank,

"in danger if she should again live
"with the earl," it was passed, April 29,
17013 agreed to by the commons,
May 14: and received the royal as-
sent, June 12. The earl died Jan. 21,
1701-2; and his lady was a second
time married, March 1, 1705, to

John Sheffield, duke of Buckingham
and Normanby, who had before had
two wives. She died March 13, 1742-3:
her character, which is somewhat ex-
traordinary, and is said to have been
written by herself, may be seen in
Mr. Pope's works, vol. VIII.

and

and might have made his fortune if the change of climate could have wrought a change in his disposition. But so far was he from treasuring up the money in a manner thrown into his lap, that he returned to England with no other treasure than a few merry poems and humorous essays.

“ It is vain to put wealth within the reach of him ^{Dr. John-}
 “ who will not stretch out his hand to take it. King ^{son.}
 “ soon found a friend as idle and thoughtless as himself,
 “ in Upton, one of the judges, who had a pleasant house,
 “ called Mount-town near Dublin, to which King fre-
 “ quently retired; delighting to neglect his interest, for-
 “ get his cares, and desert his duty. Here he wrote *Mully*
 “ of Mountown, a poem, by which, though fanciful readers
 “ in the pride of sagacity have given it a political inter-
 “ pretation, was meant originally no more than it expres-
 “ sed, as it was dictated only by the author’s delight in the
 “ quiet of Mountown.”

Nov. 25, 1708, the Earl of Wharton was appointed lord lieutenant. His secretary, Mr. Addison, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he almost immediately gave the world those admirable instances of the humour so peculiarly his own, by publishing “ *Useful Transactions in Philosophy and other*
 “ *sorts of Learning* [D]. The last of these, containing
 “ *A Voyage to the Island of Cajamai in America*,” is one
 of the severest and merriest satires that ever was written in prose.

He next employed himself in finishing his “ *Art*
 “ *of Love*,” with a Preface, “ containing the Life of
 “ *Ovid*.” The Doctor’s virtuous disposition is no where
 more remarkably distinguished than in this piece; wherein
 both the subject and the example so naturally lead into
 some less chaste images, some looser love which stands
 in need of a remedy. It is divided into fourteen books,
 most of them ending with some remarkable fable and in-
 teresting novel. In 1709, he also published, “ *The Art*
 “ *of Cookery*, in imitation of Horace’s *Art of Poetry*;
 “ with some Letters to Dr. Lister and others, occasioned
 “ principally by the Title of a Book published by the
 “ Doctor, being the *Works of Apicius Cælius*, concern-
 “ ing the Soups and Sauces of the Ancients. With an

[D] From January to August, 1709.

"Extract of the greatest Curiosities contained in that Book." Neither the Poem nor any of the Letters has a date; nor has "The Art of Love." Whether we should impute this to our Author's indolence, or to affectation (for he has treated such exactness in his "Dialogues of the Dead" with some contempt), is uncertain; but he carried it to great excess. Even the volume of "Miscellanies," which he collected himself, is without a date, either in the general title-page, or in that of any particular tract.

Aug. 3, 1710, appeared the first number of "The Examiner," the ablest vindication of the measures of the Queen and her new Ministry [E].

Swift began with N^o 13, and ended by writing part of N^o 45; when Mrs. Manley took it up, and finished the first volume: it was afterwards resumed by Mr. Oldisworth, who completed four volumes more, and published nineteen numbers of a sixth volume, when the Queen's death put an end to the work. The original institutors of that paper seem to have employed Dr. King as their Publisher, or ostensible Author, before they prevailed on their great Champion to undertake that task. It is not clear which parts of the first Ten numbers were Dr. King's; but he appears pretty evidently the writer of N^o 11, Oct. 12; N^o 12, Oct. 19; and N^o 13, Oct. 26 [F]; and this agrees with the account given by the publisher of his Posthumous Works, who says, he undertook that paper about the 10th of October. On the 26th of October, no Examiner at all appeared; and the next number, which was published Nov. 2, was written by Dr. Swift. Our Author's warm zeal for the Church carried him naturally on the side of Sacheverell; and he had a hand, in his dry sarcastic way, in many political essays of that period. He published, with this view, "A friendly Letter from honest Tom Boggy, to the Rev. Mr. Goddard, Canon of Wind-
"for, occasioned by a Sermon preached at St. George's
"Chapel, dedicated to her Grace the Duchess of Marlbo-

[E] "About a dozen of these papers," Swift tells us, "written with much spirit and sharpness, some by Secretary St. John, since lord Bellingbrooke; others by Dr. Atterbury, since bishop of Rochester; and others again by Mr. Prior, Dr. Fieind, &c. were published with great applause. But these gentlemen being grown weary of the work, or otherwise employed, the determination was,

"that I should continue it, which I did accordingly eight months. But, my style being soon discovered, and having contracted a great number of enemies, I let it fall into other hands, who held it up in some manner until her majesty's death."

[F] When Barber collected the *Examiners* into a volume, this number was omitted.

"rough,

“rough, 1710;” and “A Second Letter to Mr. Goddard, occasioned by the late Panegyric given him by the Review, Thursday, July 13, 1710.” These were succeeded by “A Vindication of the Rev. Dr. Henry Sacheverell, from the false, scandalous, and malicious Aspersions, cast upon him in a late infamous Pamphlet, intituled, ‘THE MODERN FANATICK:’ Intended chiefly to expose the Iniquity of the Faction in general, without taking any considerable Notice of their poor mad Tool Bisset in particular. In a Dialogue between a Tory and a Whig [G].” This masterly composition had scarcely appeared in the world, before it was followed by ‘Mr. Bisset’s Recantation; in a Letter to the Rev. Dr. Henry Sacheverell;’ a singular banter on that enthusiastic madman; whom our Author once more thought proper to lash, in “An Answer to a Second scandalous Book that Mr. Bisset is now writing, to be published as soon as possible.” Dr. White Kennet’s celebrated Sermon on the death of the first duke of Devonshire, occasioned, amongst many other publications, a *jeu d’esprit* of Dr. King, under the title of “An Answer to Clemens Alexandrinus’s Sermon, upon ‘Quis Dives salvetur?’ ‘What Rich Man can be saved?’ Proving it easy for a Camel to get through the Eye of a Needle.” In 1711, Dr. King very diligently employed his pen, in publishing that very useful book for schools, his “Historical Account of the Heathen Gods and Heroes, necessary for the understanding of the ancient Poets;” a work still in great esteem, and of which there have been several editions. About the same time he translated “Political Considerations upon Refined Politics, and the Master-strokes of State, as practised by the Ancients and Moderns, written by Gabriel Naude, and inscribed to the Cardinal Bagni.” At the same period also he employed himself on “Rufinus, or an Historical Essay on the Favourite Ministry under Theodosius and his Son Arcadius; with a poem annexed, called ‘Rufinus, or the Favourite.’” These were written early in 1711, but not printed till the end of that year. They were levelled against the Duke of Marlborough and his adherents; and were

[G] Dr. King was undoubtedly assisted in this severe treatise by Charles Lambe, M. A. and by Sacheverell himself; and there is good reason to believe that they were also jointly Authors of “The Principles of

“Deism, truly represented and set in a clear Light. In Two Dialogues between a Sceptick and a Deist, 1708,” 8vo; an admirable defence both of Natural and Revealed Religion.

written

written with much asperity. Towards the close of 1711, his fortunes began to re-assume a favourable aspect; and he was recommended by his firm friend Swift to an office under the government. "I have settled Dr. King," says that great Writer, "in the Gazette; it will be worth two hundred pounds a year to him. To-morrow I am to carry him to dine with the Secretary." And in another letter, he tells the archbishop of Dublin, "I have got poor Dr. King, who was some time in Ireland, to be Gazetteer; which will be worth two hundred and fifty pounds per annum [H] to him, if he be diligent and sober, for which I am engaged. I mention this, because I think he was under your grace's protection in Ireland." From what Swift tells the archbishop, and a hint which he has in another place dropt, it should seem that our Author's finances were in such a state as to render the salary of Gazetteer no contemptible object to him. "Patrick is gone," says Dr. Swift, "to the burial of an Irish footman, who was Dr. King's servant; he died of a consumption, a fit death for a poor starving Wit's footman!" The office, however, was bestowed on Dr. King in a manner the most agreeable to his natural temper; as he had not even the labour of soliciting for it. On the last day of December, 1711, Dr. Swift, Dr. Freind, Mr. Prior, and some other of Mr. Secretary St. John's friends, came to visit him; and brought with them the key of the Gazetteer's-office, and another key for the use of the paper-office, which had just before been made the receptacle of a curious collection of mummery, far different from the other contents of that invaluable repository [1]. On the first of January, our Author had the honour of dining with the Secretary; and of thanking him for his remembrance of him at a time when he had almost forgotten himself. He entered on his office the same day; but the extraordinary trouble he met with in discharging its duties proved greater than he could long endure. Mr. Barber, who printed the Gazette, obliged him to attend till three or four o'clock, on the mornings when that paper was published, to correct the errors of the press; a confinement which his versatility would never

[H] It was worth three hundred pounds a year to his predecessor, Mr. Steele; and was much more considerably augmented in favour of Mr. Ford, who succeeded Dr. King.

Pope, Cardinals, Sacheverell, &c. which were intended to have been carried in procession on Queen Elizabeth's day, but were seized by order of the Secretary of State. See Swift's Journal to Stella, Nov. 17 and 19, 1711.

[1] The figures of the Devil, the

have brooked, if his health would have allowed it, which at this time began greatly to decline. And this, joined to his natural indisposition to the fatigue of any kind of business, furnished a sufficient pretence for resigning his office about Midsummer 1712; as we find, on the first of July, his successor thus pointed out: "I have made Ford gazetteer; and got two hundred pounds a year settled on the employment by the secretary of state, besides the perquisites. It is the prettiest employment in England of its bigness; yet the puppy does not seem satisfied with it! I think people keep some follies to themselves till they have occasion to produce them. He thinks it not genteel enough, and makes twenty difficulties. It is impossible to make any man easy. His salary is paid him every week, if he pleases, without taxes or abatement. He has little to do for it. He has a pretty office, with coals, candles, paper, &c.; can frank what letters he will; and his perquisites, if he takes care, may be worth one hundred pounds more." Such was the office which our Author thought proper to give up, through indolence rather than from any real grievance he felt in its execution. The late hours were a temporary inconvenience, arising from an insolvent act having been at that time passed, which for a little while swelled the Gazette enormously with advertisements. But this, the Doctor must have foreseen, could not be of long duration. On quitting his employ, he retired to the house of a friend, in the garden-grounds between Lambeth and Vauxhall, where he enjoyed himself principally in his library; or, amidst select parties, in a sometimes too liberal indulgence of the bottle [κ]. He still continued, however, to visit his friends in the metropolis, particularly his relation the earl of Clarendon, who resided in Somerset-house.

"One of his amusements at Lambeth, where he resided, Dr. Johnson was to mortify Dr. Tenison, the archbishop, by a ^{son.} public festivity, on the surrender of Dunkirk to Hill; an event with which Tenison's political bigotry did not suffer him to be delighted. King was resolved to coun-

[κ] Mr. Pope, in that remarkable letter to lord Burlington, which describes his journey with Lintot, puts this singular character of Dr. King into the mouth of the bookseller: "I remember Dr. King could write verses in a tavern, three hours after he could not speak." And

Pitt, in his Epistle to Mr. [since Bp.] Lowth, has put the same idea into verse:

"'Twas from the bottle, King deriv'd
his wit;

"Drank till he could not speak, and
then he writ."

"teract

“teract his fullness, and at the expence of a few barrels
“of ale filled the neighbourhood with honest merriment.”

We have two publications of Dr. King, in the course of this year, besides his “Rufinus” already mentioned. One was, “Britain’s Palladium; or Lord Bolingbroke’s “Welcome from France.” This was published Sept. 13, 1712. The other piece was, “Useful Miscellanies, “Part I. 1712.” He seems to have intended a continuation, if his life had been prolonged. As autumn advanced, the Doctor drooped insensibly, and then neither cared to see, or to be seen by, any one: and, winter drawing on, he shut himself up entirely from his nearest friends; and would not so much as see his noble relation, till his lordship, hearing of his weak condition, sent his sister to fetch him in a chair to a lodging he had provided for him opposite Somerset-house in the Strand, where, next day, about noon, being Christmas-day, 1712, he yielded up his breath, with the patience and resignation of a Philosopher, and with the true devotion of a Christian Hero: but would not be persuaded to go to rest the night before, or even to lie down, till he had made such a will as he thought was agreeable to the inclinations of Lord Clarendon. After his death, this noble Lord took care of his funeral; and had him decently interred in the North Cloysters of Westminster-abbey, where he lies next to his master Dr. Knipe [L, to whom he had a little before dedicated his “Historical Account of the Heathen Gods.” In 1732, his “Remains,” with an Account of his Life and Writings, were published. They were re-published in 1734, under the new title of “Posthumous Works,” and with the addition of the Editor’s name, “Joseph Brown, M. D.” who purchased the original manuscripts from Dr. King’s sister; and again, with a title to the same purport, in 1739. They are incorporated in a complete edition of Dr. King’s “Original Works in Verse and Prose, “1776,” 3 vols. 8vo, in such places as were most suitable to the connexion of the respective pieces.—The most striking parts of our Author’s character are these: In his morals, he was religious and strictly virtuous. He was a man of eminent learning and singular piety, strictly conscientious in all his dealings, and zealous for the cause rather than the appearance of religion. His chief pleasure consisted in trifles; and he was never happier than when he thought he was hid from the world: yet he loved company, pro-

[L.] See Dart’s Westminster, vol. II. p. 139. There is no monument, or grave-stone, to his memory.

vided they were such as tallied with his humour (for few people pleased him in conversation.) His discourse was chearful, and his wit pleasant and entertaining. His philosophy and good sense prevailed over his natural temper, which was fullen, morose, and peevish; but he was of a timorous disposition, and the least slight or neglect would throw him into a melancholy state of despondency. He would say a great many ill-natured things, but never do one. He was made up of tenderness and pity, and tears would fall from him on the smallest occasion.

He has described himself in the following verses, found in his pocket-book at his death, being then fresh written with a lead pencil :

“ I sing the various chances of the world,
 “ Through which men are by fate or fortune hurl’d;
 “ ’Tis by no scheme or method that I go,
 “ But paint in verse my notions as they flow;
 “ With heat the wanton images pursue;
 “ Fond of the old, yet still creating new;
 “ Fancy myself in some secure retreat;
 “ Resolve to be content, and so be great!”

KING (Dr. WILLIAM), archbishop of Dublin, was descended of an ancient family, and born at Antrim in Ireland, May the 1st, 1650. At twelve years of age, he was sent to the grammar-school at Dungannon, in the county of Tyrone; and, at seventeen, to Trinity-college near Dublin, where he took the degrees in arts, as he became of proper standing. In 1674, he was admitted into priest's orders by abp. Parker of Tuam; who, taking him for his chaplain in 1676, presented him the same year to a prebend, and afterwards to the precentorship, of Tuam. In 1679, he was promoted by his patron, then abp. of Dublin, to the chancellorship of St. Patrick, and to the parish of St Warburgh in Dublin. He had the reputation of uncommon abilities and learning; and a season was now approaching, which gave him a fair opportunity of displaying them. Accordingly, in the reign of James II, when Popery began to raise her head, he, following the example of his English brethren, boldly entered the lists; and undertook the Protestant cause in Ireland, against Peter Manby, the dean of Londonderry, who had lately gone over to the Catholic faith. In 1687, Manby having published a pamphlet in vindication of his conduct, intitled,

Life of
 King, pre-
 fixed to his
 Original
 works in
 verse and
 prose, by
 Nichols,
 1776.

tuled, "Considerations which obliged him to embrace the "Catholic religion," our author drew up "An Answer," and printed it at Dublin the same year in 4to. Manby, encouraged by the court, and assisted by the most learned champions of the church of Rome, published a reply, called "A reformed catechism, &c;" and our author soon after rejoined, in "A vindication of the answer to "the considerations, 1688," 4to. Manby dropped the controversy, but dispersed a sheet of paper, artfully written, with this title, "A letter to a friend, shewing the vanity of "this opinion, that every man's sense and reason are to "guide him in matters of faith:" but our author did not suffer this to pass without confuting it, in "A Vindication "of the Christian religion and Reformation, against the at- "tempts of a late letter, &c. 1688," 4to.

The deanery of St. Patrick's becoming vacant at this time, Dr. King was elected to it; and appeared so active in supporting the Revolution, which had now taken place, that, after the landing of king James in Ireland in 1689, he was twice confined in Dublin-castle. He was attacked, not long after, in a weekly paper, called "The Abhor- "rence," with an intent to render him more obnoxious; and was also assaulted in the street, where a musket with a lighted match was levelled at him. He was likewise disturbed in the performance of divine service at his church several times, particularly on Candlemas-day; when seven officers who were there swore aloud, that they would cut his throat. All this did not discourage him; but he still persisted, and took his doctor's degree this same year, 1689. Upon king James's retreat to France, after the battle of the Boyne in 1690, he preached a thanksgiving sermon on that occasion in November; and, January following, was promoted to the bishopric of Derry. In 1691, he published at London, in 4to, "The state of the Pro- "testants in Ireland, under the late king James's govern- "ment: in which their carriage towards him is justified, "and the absolute necessity of their endeavouring to be "freed from his government, and of submitting to their "present majesties, is demonstrated." The third edition, with additions, was printed at London, the year after, in 8vo. Burnet speaks of this book in the following terms: "This copious history is so well received, and so univer- "sally acknowledged to be as truly as it is finely written, "that I refer my readers to the account of those matters, "which is fully and faithfully given by that learned and
"zealous

“zealous prelate.” It was attacked however the same year by Mr. Charles Lesley; who, with his usual zeal, says, that “there is not one single fact he has inquired into, “but he has found it false in whole or in part, aggravated “or misrepresented, so as to alter the whole face of the “story, and give it perfectly another air and turn; inso- “much that, though many things he says were true, yet “he has hardly spoke a true word, that is, told truly and “nakedly, without a warp.” Though few, as we imagine, will form their judgment of King’s book from this account of it by Lesley; yet all may allow, that there is a kind of colouring peculiar to, and characteristic of, each party, and that the very same facts, when related by an historian of different political principles, shall have a very different appearance, and also make a very different impression upon a reader.

The public tranquillity being now perfectly restored, the bishop applied himself more particularly to the duties of his pastoral care; and, reviewing the state of his diocese, presently discovered, that, by the great number of colonies lately transported from Scotland, many of his people were Dissenters from the established church, which they opposed with as much zeal as the Papists. As he had therefore employed his pen against the Papists, when danger was apprehended from them; so now he took it up against the Presbyterians, whom he endeavoured to persuade to conformity, in a piece intituled, “A discourse concerning the inventions of men in the worship of God. “Dublin, 1694,” 4to. But, instead of persuading them to a compliance, the attempt only served to engage him in a second controversy with these Dissenting adversaries, one of whose ministers, Mr. Joseph Boyce, presently published “Remarks, &c.” in which, however, he allows, that the bishop’s discourse was written with an air of seriousness and gravity, becoming the weight of the subject, as well as the dignity of his character. Upon this, the bishop returned an answer, under the title of “An admonition to the Dissenting inhabitants of the diocese of “Derry, concerning a book lately published by Mr. J. B. “intituled, Remarks, &c.” 1695, 4to: to which Mr. Boyce replying, the bishop rejoined in “A second admonition to “the Dissenting inhabitants, &c.” published the same year at Dublin, in 4to: and so the controversy ended, having wrought as much effect as controversies usually do.

In 1702, he published at Dublin, in 4to, his celebrated treatise “*De origine mali*,” which was republished the same year at London in 8vo; wherein our author makes it his business to shew, how all the several kinds of evil, with which the world abounds, are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. We do not find that any exceptions were made to this work at home; but it fell under the cognizance of some very eminent foreigners. Mr. Bernard having given an abridgment of it in his “*Nouvelles de la republique des lettres*” for May and June 1703, that abridgement fell into the hands of Mr. Bayle; who, observing his Manichean system to be in danger therefrom, did not stay till he could see and consult the book itself, but examined the hypothesis of our author, as it was represented in Bernard’s extracts, and in a passage cited by the writers of the “*Acta eruditorum*” “*Lipsiæ*,” which had been omitted by Bernard. Bayle was blamed for this by Bernard, and not without reason, as he had manifestly mistaken the prelate’s meaning in many particulars, and attacked him upon principles which he would have denied; but the dispute did not end so: Bayle afterwards replied to Bernard; and, having procured the bishop’s book, made several new observations upon it, which were published in the 5th tome of his *Reponse*, &c. Leibnitz also wrote “*Remarks*” on this work, which however he styles “a work full of elegance and learning.” These remarks, which are in French, were published by Des Maizeaux, in the third volume of the “*Recueil de diverses pieces sur la philosophie*, &c. “par Mess. Leibnitz, Clarke, Newton, &c.” at Amsterdam, 1720, in three volumes 12mo. In the mean time the bishop, though he did not publicly and formally reply to these writers, yet left a great number of manuscript papers, in which he considered their several objections to his system, and laboured to vindicate it from every the least cavil. These papers were afterwards communicated to Mr. Edmund Law, M. A. fellow of Christ’s-college in Cambridge, who had translated the bishop’s book, and written notes upon it; and who thereupon printed a second edition of his translation, in the notes to which he inserted the substance of those papers. The whole came out with this title, “*An essay on the origin of evil*, by “Dr. William King, late lord archbishop of Dublin: “translated from the Latin, with notes, and a disserta-

Bayle, *Re-*
ponse aux
questions
d'un pro-
vincial,
tom. 2.

tion concerning the principle and criterion of virtue, and the origin of the passions. The second edition. Corrected and enlarged from the author's manuscripts. To which are added, two sermons by the same author; the former concerning Divine prescience, the latter on the "Fall of man." Lond. 1732, in two volumes 8vo. A third edition was published in 1739.

The same year also, that he published his book "De origine mali," viz. 1702, he was translated to the archbishopric of Dublin. He was appointed one of the lords justices of Ireland in 1717, and held the same office twice afterwards in 1721 and 1723. He died at his palace in Dublin, May the 8th, 1729. Besides the works above-mentioned, he published several occasional sermons. That "concerning Divine prescience," which was printed by Mr. Law, was preached and published in 1709, with this title; "Divine predestination and fore-knowledge consistent with the freedom of man's will:" and as the bishop, in this discourse, had started a doctrine concerning the moral attributes of the Deity, as if different from the moral qualities of the same name in man, he was attacked upon this head by writers of very unlike complexions: by Dr. John Edwards, in a piece called "The divine perfection vindicated, &c.:" and by Anthony Collins, Esq: in a pamphlet, intituled, "A vindication of the divine attributes, &c." both in 1710. The archbishop did not enter into a controversy, yet endeavoured to remove all objections to his general scheme, with which this was intimately connected, in those papers; the substance of which, as we have observed, was printed in Mr Law's notes, after his death.

KING (PETER), chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669 at Exeter, Devonshire. His father was an eminent grocer and salter in that city; and, though a man of considerable substance, and descended from a good family, was determined to bring up his son to his own trade. With this view, he took him into his business; and kept him at his shop for some years: however, the son's inclination being strongly bent to learning, he took all opportunities of gratifying his passion. He laid out all the money he could spare in books, and devoted every moment of his leisure hours to study; so that he became, in reality, an excellent scholar, before

the world suspected any thing of the matter. His acquaintance with Mr. Locke, who was his uncle by his mother's side, and who left him half his library at his death, was of vast advantage to him. That gentleman, after some discourse, being greatly surpris'd and pleas'd with the prodigious advances his nephew had made in literature, advis'd him to go and perfect himself at Leyden: and it is said to have been by his advice, that Mr. King afterwards enter'd himself a student at the Inner Temple, and applied himself to the law; in which profession his great parts and indefatigable industry, for he was remarkable for both, soon made him famous.

In the mean time, he gave a proof of uncommon learning, by publishing, when he was no more than twenty-two years of age, the first part of a work intituled, "An inquiry into the constitution, discipline, unity, and worship of the primitive church, that flourish'd within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages," 1691, 8vo. This was written with a view to promote the scheme of a comprehension with the Dissenters: and the author has abundantly shewn that spirit of peace, unity, and moderation, which he recommends in a very powerful manner to all the parties concerned. He afterwards published the second part of the "Enquiry into the constitution, &c." Having desired in his preface, with a true air of modesty, and in a very unaffected way, to be shewn either publicly or privately any mistakes he might have made, that request was first complied with by Mr. Edmund Elys; between whom and our author there pass'd several letters upon the subject in 1692, which were published by Mr. Elys in 1694, 8vo. under the title of "Letters on several subjects."

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; so that in 1699, he obtained a seat in the house of commons, as representative for the borough of Beer-Alston in Devonshire: and the same honour was continued to him, not only in the ensuing, which was the last parliament of King William, but also in the five succeeding parliaments of Queen Anne. In the mean time, as if loth to quit his old pursuits, the more beloved perhaps for having been the first, he completed some collections he had already made from ecclesiastical antiquity; and, having digested them

them into proper order, and made also proper remarks upon them, he published them in 1702, 8vo, under the title of "The history of the apostles creed, with critical observations on its several articles." This treatise is written with surprising judgment and learning; and Peter de Coste, who sent an abstract of it in French to Bernard, to be published, as it accordingly was, in his *Nouvelles de la republique des lettres* for Nov. and Dec. 1702, has related a very remarkable particular concerning it. He tells us, that an English prelate, distinguished for his erudition, being persuaded it could hardly be any thing better than a wretched rhapsody out of several discourses on the subject before printed, and especially Pearson's "Exposition of the Creed," who seemed to have exhausted that matter, took it up, and began to read it with this disadvantageous prepossession: but that he was quickly convinced of his mistake, and surprised to find so many curious things, not to be met with in Pearson, without perceiving any thing borrowed from that writer's "Exposition."

Henceforward our author found himself under a necessity of dropping all farther pursuits in this way. The great business, which his abilities, as a lawyer, brought into his hands, left him no time to spare; and in a few years his merit in the law was distinguished by the highest honours. July 1708, he was chosen recorder of London; and knighted by queen Anne, September following. In 1709, he was appointed one of the managers of the house of commons, at the trial of Sacheverell. Upon the accession of George I. he was appointed lord chief justice of the court of common-pleas, and soon after sworn of the privy-council. He was created a peer, May the 25th, 1725, by the title of lord King, baron of Ockham in Surrey; and the great seal, being taken from Lord Macclesfield, was delivered to him the first of June following. He is not supposed to have made that figure as chancellor, as was expected from the character that raised him to it; and it is said, that more of his decrees were repealed by the house of lords, than of any other chancellor's in the same space of time. However, he took extraordinary pains in the discharge of his office, which, impairing his constitution by degrees, brought him at last into a paralytic disorder; and, his distemper increasing, he resigned the seals the 26th Nov. 1733, and his life July the 22d following. He died at his seat at Ockham, leaving behind him four sons and two daughters, and a widow, the daughter of

Richard Seys, of Boverton, in Glamorganshire, esq. The motto under his coat of arms is, "Labor ipse voluptas," which has been thought to be chosen by him with great propriety, as being the characteristic quality of his nature; although, as we have observed, he had very uncommon parts.

KING (Dr. WILLIAM), son of the Rev. Peregrine King, was born at Stepney, in Middlesex, in 1685; and, after a school education at Salisbury, was entered of Baliol College, Oxford, July 9, 1701. Proceeding on the law line, he took his doctor's degree in 1715; was secretary to the Duke of Ormond and the Earl of Arran, when chancellors of the university; and was made principal of St. Mary Hall in 1718. When he was candidate for the university, in 1722, he resigned his office of secretary; but his other preferment he enjoyed (and it was all he did enjoy) to the time of his death. Dr. Clarke, who opposed him, carried his election; and, after this disappointment, in 1727, he went over to Ireland. With what design he went thither is to us unknown; but his enemies say, it was for the purposes of intrigue, and to expose himself to sale. But he says himself, and there are no facts alledged to disprove it, "At no time of my life, either in England or Ireland, either from the present or any former government, have I asked, or endeavoured by any means to obtain, a place, pension, or employment of any kind. I could assign many reasons for my conduct; but one answer I have always ready: I inherited a patrimony, which I found sufficient to supply all my wants, and to leave me at liberty to pursue those liberal studies, which afforded me the most solid pleasures in my youth, and are the delight and enjoyment of my old age. Besides, I always conceived a secret horror of a state of servility and dependence: and I never yet saw a placeman or a courtier, whether in an higher or lower class, whether a priest or a lay-man, who was his own master."

Dr. King's
Apology,
p. 20. 4to.
Oxf. 1755.

Ib. p. 21.

Letter to
Dr. King,
occasioned
by his Apology,
Lond.
8vo. 1755.

During his stay in Ireland, he is said to have written an epic poem, called "The Toast [A]," bearing the name of Scheffer, a Laplander, as its author, and of Peregrine O Donald, Esq; as its translator; which was a political

[A] It now sells for an extravagant price; and has been re-printed, but without (one of its principal beauties) the notes and observations, in Almon's "New Foundling Hospital of Wit."

satire,

satire, and was printed and given away to friends, but never fold.

On the dedication of Radcliffe's library, 1749, he spoke In Svo. a Latin oration in the theatre at Oxford, which was received with the highest acclamations by a splendid auditory. Mr. Warton, in "The Triumphs of Isis," pays him a very great compliment on that occasion, in the following lines :

See on yon Sage how all attentive stand,
To catch his darting eye and waving hand.
Hark ! he begins with all a Tully's art
To pour the dictates of a Cato's heart.
Skill'd to pronounce what noblest thoughts inspire,
He blends the speaker's with the patriot's fire.
Bold to conceive, nor timorous to conceal,
What Britons dare to think, he dares to tell.
'Tis his alike the ear and eye to charm,
To win with action, and with sense to warm.
Untaught in flowery diction to dispense
The lulling sound of sweet impertinence ;
In frowns or smiles, he gains an equal prize,
Nor meanly fears to fall, nor creeps to rise :
Bids happier days to Albion be restor'd,
Bids ancient justice rear her radiant sword :
From me, as from my country, wins applause,
And makes an Oxford's a Britannia's cause.

But this oration, which was soon after printed, did not meet with such favourable reception from the public ; for he was attacked in several pamphlets on account of it, in which he was charged with writing barbarous Latin, with being disaffected to the government, and that he instigated the younger members of the university to sedition and licentiousness : very heavy accusations, if we may not candidly suppose them dictated by the spirit of malevolence and party zeal.

Again, in 1755, when the memorable contest happened in Oxfordshire, his attachment to the old interest drew on him the resentment of the new. He was libelled in newspapers and in pamphlets, and charged with the following particulars, viz. that he was an Irishman ; that he had received subscriptions for books never published to the amount of 1500 l. of which sum he had defrauded his subscribers ; that he had offered himself to sale both in England and Ireland, and was not found worth the purchase ; that he was the writer of " The London Evening

"Post;" the author of a book in queen Anne's reign, intitled, "Political Considerations, 1710," in which there was false English; and of a book then just published, called, "The Dreamer, 1754," 8vo. At this time he published his "Apology" in 4to, and plausibly vindicated himself from the several matters charged on him, except, only the last article, of his being author of "The Dreamer;" and warm'y retaliated on his adversaries.

Anecdotes
of Bowyer,
by Nichols,
p. 594.

Besides several curious works of his own [B], he published the five first volumes of Dr. South's sermons.—He was known and esteemed by the first men of his time for wit and learning; and must be allowed to have been a polite scholar, an excellent orator, and an elegant and easy writer both in Latin and English. The late Mr. Cole of Milton had often seen him at St. Mary's church, Cambridge, when he used to be on a visit to Mr. Mackenzie. He was a tall, lean, well-looking man. Mr. Cole was informed that he lies buried in Ealing church, as lord of the manor, or lessee of the great tithes. There is no monument or epitaph for him; but the Doctor himself, not long before his death, which happened Dec. 30, 1763, drew up the following very curious one, in order to be engraved on a silver case, in which he directed his heart should be preserved, in some convenient part of St. Mary Hall.

Epitaphium GUILIELMI KING,
A seipso scriptum pridie nonas Junii,
Die natali Georgii III. MDCCLXII.

"Fui

GUILIELMUS KING, LL. D.
Ab anno MDCCXIX. ad annum MDCC—.

Hujus Aulæ Præfessus.

Literis humanioribus à puero deditus
Eas usque ad supremum vitæ diem colui.

Neque vitiis carui, neque virtutibus;
Imprudens et improvidus, comis et benevolus;

Sæpe æquo iracundior,
Haud unquam ut essem implacabilis.

[P] Among these are, 1. Miltoni Epistola ad Pollionem (Lord Polwarth); 2. Sermo Pedestris; 3. Scamnum, Ecloga; 4. Templum Libertatis, in three Books; 5. Tres Oratiunculæ; 6. Epistola Obiurgatoria; 7. Antoniotti Ducis Corsicorum Epistola ad Corsicos de rege eligendo; 8. Eulogium Jacci Etionensis; 9. Aviri Epistola ad Perillam, virginem Scotam, &c. 10. "Orationis Oxon. cum Epistola dedicationis, 1757." He also was the author of "Epitaphium Richardi Nash."

A luxuriâ pariter ac avaritiâ
 (Quam non tam vitium
 Quàm mentis insanitatem esse duxi)
 Prorsus abhorrens.
 Cives, hospites, peregrinos
 Omnino liberaliter accepi,
 Ipse et cibi parcus, et vini parcissimus.
 Cum magnis vixi, cum plebeiis, cum omnibus,
 Ut homines noscerem, ut me ipsum imprimis:
 Neque, eheu, novi!
 Perinultos habui amicos;
 At veros, stabiles, gratos,
 (Quæ fortasse est gentis culpa)
 Perpaucissimos.
 Plures habui inimicos;
 Sed invidos, sed improbos, sed inhumanos.
 Quorum nullis tamen injuriis.
 Perinde commotus fui
 Quàm deliquiis meis.
 Summam, quam adeptus sum, senectutem
 Neque optavi, neque accusavi.
 Vitæ incommoda neque immoderatè ferens,
 Neque commodis nimium contentus.
 Mortem neque contempsi neque metui.
 Deus optime,
 Qui hunc orbem et humanas res curas,
 Miserere animæ nostræ!"

There is a striking likeness of Dr. King in Worlidge's view of the installation of Lord Westmoreland as chancellor of Oxford in 1761.

KIRCHER (ATHANASIUS), a famous philosopher and mathematician, and withal a most learned man, was born at Fulde in Germany, 1601. He entered into the society of Jesuits, 1618; and, after going through the regular course of studies, during which he shewed most amazing parts and industry, he taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia. The war, which Gustavus Adolphus of Sweden made in Germany, disturbing his repose here, he retired into France, and settled in the Jesuits college at Avignon, where he was in 1635. He was afterwards called to Rome, to teach mathematics in the Roman college; which he did six years. He spent the remainder of his life in that city; and, for some time,

Niceron, &c
Tom. xxvii.

professed the Hebrew language. He died in 1680, after having published as many books as, one would think, might employ a good part of his life even to transcribe; for they consist of twenty-two volumes in folio, eleven in quarto, and three in octavo. His works are rather curious than useful, oftentimes favouring much of vision and fancy; and if they are not always accompanied with the greatest exactness and precision, the reader, we presume, will not be astonished. His principal work is, "*Oedipus Ægyptiacus: hoc est, universalis hieroglyphicæ veterum doctrinæ temporum injuria abolitæ, instauratio. Romæ, 1652, &c.*" in four volumes, folio. Kircher was more than ordinarily addicted to the study of hieroglyphical characters; and, if he could not always find a true meaning for them, he contrived the most plausible in his power. As his rage for hieroglyphics was justly esteemed ridiculous, some young scholars, it is said, had a mind to divert themselves a little at his expence. With this view, they engraved some unmeaning fantastic characters, or figures, upon a shapeless piece of stone, and had it buried in a place which was shortly to be dug up. Then they carried it to Kircher, as a most singular curiosity in the antique way; who, quite in raptures, applied himself instantly to explain the hieroglyphic, and made it, at length, the most intelligible thing in the world. If this story was not true, there is no doubt but it might have been; and if Kircher had been made a dupe in the science of antiques, so have ten thousand besides him. The making of antiques is a trade which has been constantly practised in all ages, and upon good foundation; since nothing is so separable as a fool and his money. Among Kircher's other works are, "*Ars Magnesia;*" "*Lingua Egyptiaca restituta;*" "*Obeliscus Pamphilius;*" "*Iter extaticum cœleste;*" "*Iter extaticum terrestre;*" "*Mundus subterraneus, in quo universæ naturæ majestas & divitiæ demonstrantur;*" "*Arca Noe;*" "*Turris Babel;*" "*Organon mathematicum ad disciplinas mathematicas facili methodo addiscendas;*" "*Ars magna sciendi in duodecim libros digesta.*" For this last work he was commended by the fanatic Kuhlman, who was as great a visionary in religious, as Kircher was in learned matters, and therefore rather more ridiculous.

See KUHLMAN.

There was also CONRAD KIRCHER, a Protestant, of Augsburg, who distinguished himself by a Greek concordance

cordance of the Old Testament, published, in two volumes, at Frankfort, in 1607. This work is useful, and serves for a Hebrew lexicon; the author having put the Hebrew words on one side, and the Greek of the Septuagint on the other; and having also cited those passages where they differ from each other. The author has followed the Complutensian edition of the Septuagint.

KIRCHMAN (JOHN), a learned German, was born, 1575, at Lubeck, where his father was a merchant. He studied in his native place till he was eighteen years of age; and then went to Frankfort on the Oder, where he continued four years, in a constant attendance upon lectures, and close application to his books. He afterwards studied in the university of Jena, and then in that of Strasburg. He had a great mind to travel, but he was not rich enough to bear the expences of it: however, not long after, a burgo-master of Luneburg, who had received a great character of him, chose him to accompany his son into France and Italy. He returned to Germany in 1602; and, stopping at Rostock, gave there such proofs of his learning, that the next year he was appointed professor of poetry. The work which he published in 1604, "*De funeribus Romanorum*," gained him the reputation of a very learned man. He afterwards published another work, "*De annulis*," which was also much esteemed, as it illustrated antiquity very well in that particular. He married a wife the same year that he commenced author, namely, in 1604; and the composer of his funeral oration tells us, that he did it purely for the propagation of his species; for, "as he endeavoured to improve literature by the offspring of his mind, so he designed to increase mankind by the offspring of his body." He did not miss his aim, for he had a great many children. Being looked upon as no less careful, than skilful in the education of youth, he had a great many scholars sent to him from the other cities of Germany. The magistrates of Lubeck, wanting a new principal or rector for their college, desired him to take that office upon him; and he was accordingly installed into it in 1613. He performed the functions of it the remainder of his days with the utmost application; though the decline of the college, which happened in his time, was falsely ascribed by some to his negligence. He died, March 20, 1643; and, the 4th of May, his funeral oration

oration was pronounced at Lubeck by James Stolterfhot, who had married his eldest daughter.

The two works already mentioned are his principal performances; yet he was the author of other things; of treatises upon logic and rhetoric, and funeral orations. He published also, in Latin, "The horoscope of the first-born son of the most illustrious prince, Adolphus Frederic, duke of Mecklenburg, 1624," in quarto. He was a man of a good deal of superstition, and had a great deal more learning than parts.

KIRSTENIUS (PETER), a professor of physick at Upsal, and physician extraordinary to Christina queen of Sweden, was born, Dec. 25, 1577, at Breslaw, in Silesia, where his father was a merchant. He lost his parents when he was very young, but his guardians took good care of his education; and, as they intended him for his father's profession, had him well instructed in arithmetic, and such other knowledge as might prepare him for it. But Kirstenius's turn did not lie this way; he had a passion for letters, which, as they did not think proper to controul, he was left to indulge at full length. He learned the Greek and Latin tongues, to which he also joined a little Hebrew and Syriac. As physick was his intended object, he cultivated natural philosophy, botany, and anatomy, with the greatest care, in his native place. Afterwards he went to visit the universities of Leipzig, Wittemberg, and Jena; and having made a great progress, during four years, under the professors there, he took a journey into the Low-Countries, and into France. He had been told, that a man cannot distinguish himself in the practice of physick, unless he understands Avicenna; and, knowing the translation of that physician's works to be very bad, he had a strong inclination to learn Arabic. To this he was urged by Joseph Scaliger and Isaac Casaubon, who judged him proper to do great service to the republic of letters in that way; and he resolved to read not only Avicenna, but also Mesue, Rhasis, Abenzoar, Abukasis, and Averroes. This passion did not hinder him from gratifying the inclination he had to travel, in which he spent seven years from home. He took a doctor of physick's degree at Basil, in 1601; and then he visited Italy, Spain, England, and even Greece, and Asia. Soon after his return into Silesia, he went to Jena, and married a wife there, by whom he had eight children. In 1610,

he was chosen, by the magistrates of Breslaw, to have the direction of their college and their schools; but he afterwards resigned that difficult employment, being obliged to it by a fit of sickness, and applied himself intirely to the study of Arabic, and to the practice of physick. He succeeded greatly in his application to that language, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing Arabic books. We are not told why he removed into Prussia; but he had reasons to be well satisfied with this removal; for it gave him an opportunity of entering into the family of chancellor Oxenstiern, whom he accompanied into Sweden; where, in 1636, he was appointed professor of physick in the university of Upsal, and physician to the queen. His constitution, however, was much broken, and he did not enjoy these advantages above four years; for he lived only till the 8th of April, 1640. He was one of those few, who joined piety to the practice of physick. It is observed in his epitaph, that he understood twenty-six languages.

He published several works, for which divines are as much obliged to him, as those of his own faculty: as, 1. "Grammatica Arabica, 1608," 2. "Tria specimina characterum Arabicorum, &c. 1609," fol. 3. "Decas sacra Canticorum & Carminum Arabicorum ex aliquot MSS. cum Latina ad verbum interpretatione, 1609," 8vo. 4. "Vitæ quatuor evangelistarum ex antiquissimo codice MS. Arabico erutæ, 1609," fol. 5. "Liber secundus canonis Avicennæ, typis Arabicis ex MSS. editus, & ad verbum in Latinum translatus, notisque textum concernentibus illustratus, 1610," fol. 6. Liber de vero usu & abusu medicinæ, 1610," 8vo. 7. "Notæ in evangelium S. Matthæi ex collatione textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latinorum, 1611," 4 fol. 8. "Epistola S. Judæ ex MS. Heidelbergensi Arabico ad verbum translata, &c. 1611," fol. and a "Latinoration," delivered when he was installed rector of the lege at Breslaw, in 1610.

KNELLER (Sir GODFREY), an eminent painter, was born at Lubeck, a city of Holstein in Denmark, about 1648. His grandfather enjoyed an estate near Hall, in Saxony, where he lived in great esteem among several princes of Germany; his father was educated at the university of Leipzig; whence he removed into Sweden, being employed

ployed by the dowager of Gustavus Adolphus; after whose death, he married and settled at Lubeck.

His son Godfrey was sent to Leyden, after having been sufficiently instructed in the Latin tongue; where he applied himself to the mathematics, particularly to fortification, being at first designed for some military employment; but his genius leading him strongly to drawing figures after the historical manner, he soon made great improvements in it, so as to be much taken notice of and encouraged. From this city he was removed to Amsterdam, and placed under Rembrant: but, not contented with that gusto of painting, where exact design and true proportion were wanting, his father sent him into Italy at the age of seventeen. He studied at Rome under Carlo Marat and Bernini, and began to acquire fame in history-painting, having first studied architecture and anatomy; the latter aptly disposing him to relish the antique statues, and to improve duly by them. He then removed to Venice, where had great marks of civility from the Donati, Garton, and many other noble families, for whom he drew several histories, portraits, and family pictures, by which his fame was considerably increased in that city. This, however, could not detain him there: by the importunity of some friends, he was prevailed on to come into England, where his skill and merit soon made him known. He drew the picture of Charles II, by the recommendation of the duke of Monmouth, more than once; and his majesty was so taken with his skill in doing it, that he used to come and sit to him at his house in the piazza of Covent Garden. He was sent by this prince into France, to draw the French king's picture, where he had the honour likewise of drawing most of the royal family; but this did not influence him to stay long in that kingdom, although it happened at the death of his great patron Charles II.

At his return, he was well received by king James and his queen, and constantly employed by them, until the Revolution; after which, he continued principal painter to king William, who dignified him with the honour of knighthood. Neither the king nor queen ever sat to any other person: and it is very remarkable of this painter, that he had the honour to draw ten crowned heads; four kings of England, and three queens; the czar of Muscovy; Charles III, king of Spain, afterwards emperor, when he was in England; and the French king, Lewis XIV, besides several electors and princes. By this means, his reputation

putation became so universal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire, by a patent, which he generously sent him by count Wratistan, his ambassador in England, in 1700; and in which there is an acknowledgment made of the services of his ancestors to the house of Austria. King William sent him to draw the elector of Bavaria's picture at Brussels, and presented him with a rich gold chain and medal. From seeing and studying many noble works of Rubens, he began to change his style and manner of colouring; imitating that great master, whom he judged to have come nearest to nature of any other. Most of the nobility and gentry of England have had their pictures drawn by him: from which a great number of mezzo-tinto prints and others engraved have been made, which speak for him by the high esteem they are in all over Europe. His draught is most exact: no painter ever excelled him in a sure out-line and graceful disposal of his figures, nor took a better resemblance of a face, which he seldom failed to express in the most handsome and agreeable turn of it; always adding to it a mien and grace, suitable to the character and peculiar to the person he represented. He always lived in great esteem and reputation, abounding no less in wealth than splendor, and in both far surpassing any of his predecessors. He spent the latter part of his life at Whitton, near Hampton-court; where he built a house after a complete manner, and furnished it in all respects accordingly.

Besides the honours already mentioned, Sir Godfrey Kneller was, out of the great regard paid to him by the university of Oxford, presented by that learned body with the degree of doctor of the civil law. He was also admitted gentleman of the privy-chamber to king William, to queen Anne, and to king George I. (who created him a baronet); and was honoured in several reigns with being a deputy-lieutenant of the county of Middlesex, and in the commission of the peace for that and other counties. He died Oct. 27, 1723; and was buried at Whitton; but a monument by Rysbrach was erected for him in Westminster Abbey, with a flattering epitaph by Pope. Several curious instances of his vanity are produced by Mr. Walpole; who very justly asks, "Can one wonder a man was vain, who had been flattered by Dryden, Addison, Prior, Pope, and Steele?"

Anecdotes
of Painting,
8vo. vol.
III. p. 212.

His

His pictures, in public places, are these which follow :
 King William on a white horse, at Hampton-court.
 The celebrated beauties of his time, there also.
 The king of Spain, afterwards emperor, at Windsor.
 A Chinese convert, there ; a whole length.
 The duke of Gloucester, at the lower house, there.
 King George at Guildhall, London.
 Dr. Wallis, and his own picture, at Oxford.
 His own stair-case at Whitton, most part of it drawn by
 himself, the rest by La Guerre.

A family-piece for the duke of Buckingham.
 Queen Anne and the duke of Gloucester.
 The Kitt-cat club, at Mr. Tonson's seat at Barn-Elms.
 Sir Isaac Newton ; and Lady Mary Wortley Montague.
 As a proper conclusion to this account, we will subjoin
 the following copy of verses, which were written by a
 friend and admirer of this celebrated painter :

Kneller, whose hand by power supreme was taught
 To reach the highest images of thought ;
 To imitate what gods themselves had made,
 And paint their works in vary'd light and shade ;
 By art ev'n nature to preserve alive,
 And make mortality itself survive :
 Whose hand from envious Time catch'd ev'ry grace ;
 Baulk'd his keen scythe, and sav'd the matchless face ;
 The tree of life held out before the view,
 And beauty's paradise wherein it grew,
 With all its pleasing charms its loveliest features drew. }
 Whose skill, not only to the looks confin'd,
 Unveil'd to fight the beauties of the mind :
 When now he had finish'd all this world could show,
 Whate'er was fair, or great, or good below ;
 When now his day was done, Kneller is gone,
 His sun is set to rise in worlds unknown.
 Though gone to those, on earth his ashes lie,
 Glorious remains of what could only die :
 Whose fame ne'er can, whose works shall ever raise
 His own, the noblest monument of praise.

Anecdotes
 of Bowyer,
 by Nichols,
 p. 27.

KNIGHT (SAMUEL D.D.), a native of London,
 (where his father was free of the Mercers company) re-
 ceived the early part of the education at St. Paul's school ;
 and was thence admitted of Trinity-college, Cambridge ;
 where having taken his degree of M. A. he became chap-
 lain to Edward earl of Orford, who presented him to the
 rectory of Borough-green, in Cambridgeshire, to which
 he

he was instituted Nov. 3, 1707. He afterwards was collated by Bp. Moore to a prebendal stall in the church of Ely, June 8, 1714; and presented by him to the rectory of Bluntesham in Huntingdonshire, June 22 following; was made chaplain to George II. in Feb. 1730-1; and promoted by Bp. Sherlock to the archdeaconry of Berks, 1735. He published the lives of Erasmus and Dean Colet, 1724, 1726, 8vo; died Dec. 16, 1746, in the 72d year of his age; and was buried in the chancel of Bluntesham church, where a neat monument of white marble is erected to his memory, with an inscription written by his friend Mr. Castle, late dean of Hereford, who knew him well, and has given him a character, which all who remember Dr. Knight will readily allow to be a just one: ‘*Hic juxta situs est Samuel Knight, S. T. P. ecclesiæ Eliensis præbendarius, com. Berkenis Archidiaconus, et hujus ecclesiæ rector: Rei Antiquariæ cujuscumque generis cultor studiosus; præcipuè vero famæ virorum ingenii, virtutis et literarum laude maximè insignium, fautor eximius; prout ea quæ scripsit de vitâ rebusque gestis celeb. Erasmi et Coleti, palam testatum faciunt. Concionando assiduus; rebusque gerendis sedulus, præsertim iis quibus aut amorem inter amicos, longinquitate diffitos, fovere, aut publicum Ecclesiæ commodum promovere, aut quamplurimis prodesse potuerit: adeo ut posteris jure commendetur, tantumquam humano generi amicus. Laboribus, studiis, negotiis tandem confectus, in hoc loco placidam invenit quietem, beatam expectans resurrectionem. Ob. Dec. 10, 1746, ætat. 72. Hoc monumentum, reverentiæ et pietatis ergo, posuit filius unicus.*’

Bentham's
Ely, p. 264.

Dr. Knight was once possessed of a MS. “Life of Bishop Patrick,” written in the Bishop’s own hand, which he lent to Mr. Whiston. And in a letter printed in the “Reliquiæ Galeanæ,” he mentions Mr. Strype’s having recommended it to him to write a Life of Archbishop Bancroft. Mr. Nichols has several of his original letters to Dr. Zachary Grey.—Dr. Knight’s son now (1784) lives in the parish of Milton, near Cambridge, being lord of the manor and rector of the church, as also Stanwick in Northamptonshire, and of the sinecure of Fulham near London.

Whiston's
Memoirs,
p. 295.

168.

KNOLLES (RICHARD) an Englishman, who has written a good history of the Turks, was born in Northamptonshire, and educated at Oxford, where he was admitted about 1560; but we are not told of what college, though it is said he was, after taking his degrees, chosen fellow

Athen.
Oxon.

fellow of Lincoln-college. When he had continued there some time, Sir Peter Manhood, of St. Stephen's near Canterbury, 'minding to be a favourer of his studies,' says Wood, 'called him from the university, and preferred him to be master of the free-school at Sandwich, in Kent.' It was an odd way of favouring a man's studies, to call him from an university, and make him a school-master: but no matter; he did much good in his profession, and sent many well-grounded scholars to the universities. He composed "*Grammaticæ Latinæ, Græcæ, & Hebraicæ compendium, cum radicibus*. Lond. 1600:" and so far he acted properly, within his sphere, and in a manner one should have expected; but he did more: he projected great works, extremely foreign to the genius and character of a school-master: he wrote history, and wrote it well too. His "*History of the Turks*," which was first printed in 1610, folio, and which he spent twelve years in composing, has immortalized his name. In the latter editions of this book, for there have been several, it beareth this title: "*The general history of the Turks, from the first beginning of that nation, to the rising of the Ottoman family*," &c. Some have suggested, that Knolles was not the sole author of this history, because there appear in it several translations from Arabic histories, which language some have again affirmed him not to have been conversant in: but this is mere surmise, and insufficient to deprive him of the least mite of that credit, which justly attends the work. It has been continued, since Knolles's death, by several hands. One continuation was made from the year 1628, to the end of 1637, collected out of the dispatches of Sir Peter Wyche, knt. ambassador at Constantinople. But the best continuation of the Turkish history is made by Paul Ricaut, Esq. consul of Smyrna, from 1623 to 1677, printed at London, 1680, in folio. Ricaut began his "*History of the Turkish empire*," from a period earlier than Knolles had left off: for he tells us, in his preface to the reader, that 'the reign of Sultan Amurat, being imperfectly wrote in Knolles's history, consisting, for the most part, of abrupt collections, he had thought fit, for the better completing the reign of that sultan, and the whole body of our Turkish history, to deliver all the particular transactions thereof with his own pen.'

Knolles wrote also, "*The lives and conquests of the Ottoman kings and emperors, to the year 1610*," which

was not printed till after his death, in 1621: to which time it was continued by another hand. And, lastly, he wrote "A brief discourse of the greatness of the Turkish empire, and wherein the greatest strength thereof consisteth, &c." He died at Sandwich in 1610, and left behind him the character of a judicious, learned, and worthy man.

KNOTT (EDWARD), a Jesuit, whose true name was Matthias Willson, and memorable for his having given occasion to Chillingworth's famous book, called "The Religion of Protestants," was born at Pegsworth near Morpeth in Northumberland, 1580. He was entered among the Jesuits in 1606, being already in priests orders; and is represented in the "*Bibliotheca patrum societatis Jesu*," as a man of low stature, but of great abilities: '*vir magnis animi dotibus humili in corpore præditus*.' He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself which he as rigidly exacted from others. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was sent thither to perform the functions of provincial. He was twice honoured with that employment. He was present, as provincial, at the general assembly of the orders of the Jesuits, held at Rome in 1646, and was elected one of the definitors. He died at London, January 4, 1655-6, and was buried in the church of St. Pancras, near that city.

Des Maiseaux's life of Chillingworth, p. 44.

This Jesuit was the author of several works, in all which he has shewn great acuteness and learning. In 1630, he published a little book, called "Charity mistaken; with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestantism, unrepented, destroys salvation." This book was answered by Dr. Potter, provost of Queen's-college, Oxford, in 1633, by a piece intitled, "Want of charity justly charged on all such Romanists, as dare without truth or modesty affirm, that Protestantism destroyeth Salvation." The Jesuit replied, in 1634, under this title, "Mercy and Truth; or, charity maintained by Catholics;" which occasioned Chillingworth to publish the work above-mentioned. The Jesuit, in the preface to his "Mercy and Truth," had spoken contemptuously of the learning of the English divines, as consisting only in 'some superficial

‘talent of preaching, languages, and elocution, and not
 ‘in any deep knowledge of philosophy, especially of
 ‘metaphysics, and much less of that most solid, pro-
 ‘fitable, subtle, and succinct method of school-divi-
 ‘nity.’ ‘In this,’ says Chillingworth to him, ‘you
 ‘have discovered in yourself the true genius and spirit of
 ‘detraction. For, taking advantage from that, wherein
 ‘envy itself cannot deny but they are very eminent, and
 ‘which requires great sufficiency of substantial learning,
 ‘you disparage them as insufficient in all things else. As
 ‘if, forsooth, because they dispute not eternally, *utrum*
 ‘*chimæra bombinans in vacuo possit comedere secundas inten-*
 ‘*tiones* ? whether a million of angels may not sit upon a
 ‘needle’s point ? because they fill not their brain with no-
 ‘tions that signify nothing, to the utter extermination of
 ‘all reason and common sense, and spend not an age in
 ‘weaving and unweaving subtle cobwebs, fitter to catch
 ‘flies than souls ; therefore they have no deep knowledge
 ‘in the acroamatical part of learning,’ &c.

Preface to
 Religion of
 Protestants.

See art.
 Chilling-
 worth.

Mean while, Knott being informed that Chillingworth
 was preparing an answer to his book against Potter, could
 not bear with patience, that the same person, who was
 once accounted a glorious acquisition to their party, should
 now become a champion for the Protestants. This did
 so affect him, that he would not wait for the publication
 of the said book, but attempted to prejudice the public,
 both against Chillingworth and his work, in a vile libel,
 called, “ A direction to be observed by N. N. if he mean
 “ to proceed to answering the book intituled, ‘ Mercy and
 ‘ Truth, or charity maintained by Catholics, &c.’ 1636.”
 Nor did Knott’s activity in this affair stop here ; for, lurk-
 ing about Oxford, when he heard that Chillingworth’s
 answer was printing, he found means to have the sheets
 as they were wrought off from the press. Abp. Laud,
 having information from Dr. Potter, sent a letter to Dr.
 Baylie, the vice chancellor, in which he tells him, that
 ‘ he cannot have too careful an eye, either over Pullin,
 ‘ or the rest ; for certainly some are about that place, to
 ‘ seduce as many as they can : and particularly Dr. Potter
 ‘ writes me word, that Knott is now in Oxford (I would
 ‘ you could lay hold of him) and hath the sheets from
 ‘ the press, and as they are done ; that he pays five
 ‘ shillings for every sheet ; and that you are acquainted
 ‘ with this rumour. I pray be very careful in this also,
 ‘ for I know the Jesuits are very cunning at these tricks :
 “ but

‘but if you have no more hold of your printers, than
 ‘that the press must lie thus open to their corruption, I
 ‘shall take a sower course than perhaps is expected. For
 ‘though perhaps they go so cunningly to work, as that I
 ‘shall not be able to make a legal proof of this foul mis-
 ‘demeanor; yet if I find that Knott makes a more speedy
 ‘answer than is otherwise possible without such seeing of the
 ‘sheets, I shall take that for proof enough, and proceed to
 ‘discommission your printer, and suppress his press. And,
 ‘I pray, fail not to let him know so much from me.’

Laud's Re-
mains, p.
141.

This letter is dated Croydon, Sept. 15, 1637.

Knott, seeing that by all his arts he had not been able to deter Chillingworth from publishing his Answer, tried once more to prejudice the public against it; and for that purpose, in 1638, the same year that the Answer was published, put out a pamphlet, intituled, “Christianity maintained: or, A discovery of sundry doctrines tending to the overthrow of the Christian religion; contained in the Answer to a book intituled Mercy and Truth, or Charity maintained by Catholics.” Here, we see, he charges Chillingworth with the overthrow of the Christian religion, because he opposed the principles of the Church of Rome; but, after all, he says no more here, than what he had affirmed in his former pamphlet, that ‘the infallible authority of the church of Rome being denied, no man can be assured, that any parcel of scripture was written by divine inspiration; and that none can deny that infallible authority, but he must abandon all infused faith and true religion:’ which, as Chillingworth observes, amounts to this, that ‘all Christians, besides the Papists, are open fools, or concealed atheists.’ The truth is, this pamphlet is but a paraphrase of the first: the same accusations are brought over and over again, and little or no notice is taken of Chillingworth’s answers. Knott had rather applied himself to the little arts of diminishing Chillingworth’s credit, than to his proper business, which was a solid confutation of his book: and, with this view, he affirmed, that ‘so many alterations had been made by the censors in Mr. Chillingworth’s manuscript, that the book was quite another thing, from what it was first drawn up by the author.’ This he pretended to know from seeing the sheets as they came from the press. What alterations were made is not, as we know of, any where said. Chillingworth himself informs us, that ‘his book had passed the fiery trial of the exact censures of many understanding

Preface, &c.
§. 14, 15.

Christianity
maintained,
p. 70.

Preface, &c.
§. 4.

“judges, who were very careful to let nothing slip contrary to truth and sound orthodox doctrine;” but very well observes, that “therefore, whatsoever causeless jealousies may be entertained concerning his person, yet his book, in reason and common equity, ought to be free from them.”

Preface to
Christianity
maintained,
&c. p. 11.

As for Knott, he was himself sensible, that this pamphlet of his could never be looked upon as a satisfactory answer to Chillingworth's book; and therefore he promises a larger work. “I would not have the reader conceive,” says he, “that in this little volume I have touched all this man's doctrines which tend to the overthrow of Christianity, but only such as were most obvious. Nor is it my purpose, at this time, exactly to confute his grounds, or answer his objections, which may be done hereafter. My main business is to demonstrate, that, under the name of Christian, he undermines Christianity, and settles Socinianism: which is the cause, that moved me to set forth this short treatise for a present antidote, till a larger answer can be published.” This larger answer however did not come out till 1652, when it was printed at Ghent, and called “Infidelity unmasked; or, The Confutation of a book published by William Chillingworth, under this title, The Religion of Protestants a safe way to salvation.” It contained 949 pages in quarto, besides the preface and index; so that nothing at least was wanting in point of bulk. Knott's answer coming out fourteen years after the publication of Chillingworth's book, and nine years after Chillingworth's death, it might have been expected, that his heat and animosity were over; but nothing, it seems, could bring him to a better temper: and as, in his last pamphlet, he had accused Chillingworth of overthrowing Christianity, so in this book he directly charges him with infidelity. The learned Mr. Thomas Smith, fellow of Christ's-college in Cambridge, published in 1653, an English translation of “Daille's Apology for the Reformed churches, with the preface containing the judgement of an university man concerning Mr. Knott's last book against Mr. Chillingworth.” It may not be amiss to produce this judgment of Smith, as it will convey a very adequate idea of Knott's performance. “The chief book,” says Smith, “that is now extolled by our Romanists, is one lately set forth by Mr. Edward Knott, intituled, “Infidelity unmasked, or The confutation of Mr. Chillingworth, &c.” Wherewith if any wavering Protestant chance to be shaken in his belief (whereof though
‘the

‘ the Romanists generally boast much, I see no danger, because I have, after much enquiry, not heard of two in England that have had the patience to read it over. ’tis so full of monstrous tenets and impertinencies) I shall intreat, for his satisfaction, to read likewise over Mr. Chillingworth’s book, against which it was writ; and he shall find Mr. Chillingworth’s a sufficient answer to it, if he please to compare section to section, from the beginning to the end of each. For he will perceive that the most weighty arguments of Mr. Chillingworth are passed by, as the sick man in the highway was by the Jew, without notice taken; and the rest so jejune handled, and so far from a complete answer, (though ’tis sufficiently known, that Mr. Knott, being in such high place, and dividing part of the task among many of his inferiors, and making use of those three folio’s writ by Mr. G. H. against Mr. Chillingworth, had all the human advantages that could be had) that methinks he may unchristen his book a little more, and recall that *ενιγγραφη*, ‘The confutation of Mr. Chillingworth’s book, reserving only the rest, ‘Infidelity unmasked: and that in relation to himself.’

Preface, &c.
p. 14.

Knott, besides the performances already mentioned, wrote “*Monita utilissima pro patribus missionis Anglicanæ*,” that is, “Most useful advices for the fathers of the English mission:” but this work was not printed, for political reasons, which are easy enough to be conceived.

KNOWLER (WILLIAM, LL. D.) baptised May 9, 1699, was the third son of Gilbert Knowler, gent. of Herne in Kent, and uncle to the present Gilbert Knowler, Esq. the last of a family which Philipott mentions as being settled in that parish in the reign of queen Elizabeth. Dr. Knowler was educated at St. John’s College, Cambridge; and was chaplain to the first Marquis of Rockingham, who presented him first to the rectory of Irthlingborow, and afterwards to the more valuable one of Boddington, both in Northamptonshire. He was editor of “The Earl of Strafforde’s Letters and Dispatches, 1739,” folio; and in 1766 had prepared for the press an English translation of Chrysostom’s “Comment on St. Paul’s Epistle to the Galatians;” in the preface to which he introduces this judicious observation on the Fathers: “Some have thought nothing too much to be said in their praise; others have denied them a share of common sense. The present cry is against them; and if it continue a few years, they must

Anecdotes
of Bowyer,
by Nichols,
pp. 443,
601; and
History of
Herne, p.
105.

“ be a prey to moths and worms, to the great detriment
 “ of young students in divinity, not to say to the public
 “ in general. I think they have not had a fair trial. Their
 “ works are locked up in the learned languages; many
 “ pieces have been ascribed to them, which, were they
 “ alive, they would disown and be ashamed of. Hence
 “ they are swoln to an enormous bulk. Then comes an
 “ enemy, and culls out of these spurious pieces exception-
 “ able passages, produces them before a packed jury; the
 “ laugh goes round, and they are condemned in the lump.”
 The translation he represents to be “ a plain and literal
 “ one;” and acknowledges that the beauty of Chrysostom’s
 original “ must suffer greatly in the garb a country divine
 “ has given him, who has resided six and twenty years
 “ on his cure, and seldom been absent from his parish.”
 He then proceeds to give a good account of his author;
 and also of Jerom, who was contemporary with Chry-
 sostom.

KNOX (JOHN) an eminent Scottish minister, and a
 chief instrument and promoter of the Reformation in his
 country, was descended of an ancient and honourable fa-
 mily, and born 1505 at Giffard, in the county of East
 Lothian, Scotland. After passing through a grammar-
 school, he was sent to the university of St. Andrew’s, and
 placed under Mr. John Major; who, though a very acute
 schoolman, and deep in theology, was in time out-done
 by his pupil. Knox, however, examining the works of
 Jerom and Austin, began to dislike this subtilizing me-
 thod, altered his taste, and applied himself to plain and
 solid divinity. At his entrance upon this new course of
 study, he attended the preaching of Thomas Guillian, a
 black-friar, whose sermons were of extraordinary service
 to him: and Mr. George Wishart, so much celebrated in
 the history of this time, coming from England in 1554,
 with commissioners from king Henry VIII; Knox, be-
 ing of an inquisitive nature, learned from him the prin-
 ciples of the Reformation; with which he was so well
 pleased, that he renounced the Romish religion, and be-
 came a zealous Protestant. He had taken his degrees long
 ago, and was in priests orders; so that his renouncing of
 Popery made him particularly obnoxious to the clergy; and
 the bishop of St. Andrews prosecuted him with such se-
 verity, that he was obliged to abscond, and fly from place
 to place. This made him resolve to retire to Germany,
 where

where the Reformation was gaining ground; knowing that, in England, though the pope's authority was suppressed, yet the greater part of his doctrine remained in full vigour. He was however diverted from his purpose, and prevailed on to return to St. Andrew's, Jan. 1547; where he soon after accepted a preacher's place, though sorely against his will.

He now set openly, and in good earnest, about the business of the Reformation. His first sermon was upon Dan. vii. 23—28; from which text he proved, to the satisfaction of his auditors, that the Pope was Antichrist, and that the doctrine of the Romish church was contrary to the doctrine of Christ and his apostles; and he likewise gave the notes both of the true church, and of the antichristian church. Hence he was convened by his superiors; he was also engaged in disputes; but things went prosperously on, and Knox continued diligent in the discharge of his ministerial function, till July 1547, when the castle of St. Andrew's, in which he was, was surrendered to the French; and then he was carried with the garrison into France. He remained a prisoner on board the galleys, till the latter end of 1549, when, being set at liberty, he passed into England; and, going to London, was there licensed, and appointed preacher, first at Berwick, and next at Newcastle. During this employ, he received a summons, in 1551, to appear before Cuthbert Tonsill bishop of Durham, for preaching against the mass. In 1552, he was appointed chaplain to Edward VI; it being thought fit, as Mr. Strype relates, that the king should retain six chaplains in ordinary, who should not only wait on him, but be itineraries, and preach the gospel all the nation over. The same year he came into some trouble, on account of a bold sermon preached upon Christmas-day, at Newcastle, against the obstinacy of the Papists. In 1552-3, he returned to London, and was appointed to preach before the king and council at Westminster; who put Cranmer abp. of Canterbury upon giving him the living of Allhallows in London, which was accordingly offered him; but he refused it, not caring to conform to the English liturgy, as it then stood. Some say, that king Edward would have promoted him to a bishopric; but that he even fell into a passion when it was offered him, and rejected it as favouring too much of Antichristianism.

History,
book iv.
p. 289.

He continued however his place of itinerary-preacher till 1553-4, when queen Mary came to the throne; but then,

leaving England, he crossed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of English refugees, then established at Franckfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin. He left Frankfort in 1755; and, after a few months stay at Geneva, resolved to visit his native country, and went to Scotland. Upon his arrival there, he found the professors of the Reformed religion much increased in number, and formed into a society under the inspection of some teachers; and he associated with them, and preached to them. He conversed familiarly with several noble personages, and confirmed them in the truth of the Protestant doctrine. In the winter of 1555, he taught for the most part in Edinburgh. About Christmas he went to the west of Scotland, at the desire of some Protestant gentlemen; but returned to the east soon after. The Popish clergy, being greatly alarmed at the success of Knox in promoting the Protestant cause, summoned him to appear before them at Edinburgh, May 15, 1556; but, several noblemen and gentlemen of distinction supporting him, the prosecution was dropped. This very month he was advised to write to the queen regent an earnest letter, to persuade her, if possible, to bear the Protestant doctrine; which, when the queen had read, she gave to James Beaton, abp. of Glascow, with this sarcasm: "Please you, my lord, to read a pasquil."

While our Reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly intreating him to come thither; accordingly, July 1556, he left Scotland, went first to Dieppe in France, and thence to Geneva. He had no sooner turned his back, than the bishops summoned him to appear before them; and, upon his non-appearance, passed a sentence of death upon him for heresy, and burnt him in effigy at the Cross in Edinburgh. Against this sentence, he drew up, and afterwards printed at Geneva, in 1558, "An appellation from the cruel and unjust sentence pronounced against him by the false bishops and clergy of Scotland, &c." He had a call to Scotland in 1556-7, and it was Calvin's judgment that he should obey it; upon which, he proceeded in his way thither as far as to Dieppe, and there received letters to stop his progress. It seems there was much inconsistency among the Protestants in Scotland; at which Knox, being offended, sent them letters of admonition,

nition, and then returned to Geneva. There, in 1558, he printed his treatise intituled "The first blast of the trumpet against the monstrous regiment of women." His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorrain, queen regent of Scotland, to break through the laws, and introduce tyrannical government. He designed to have written a subsequent piece, which was to have been called "The second blast:" but queen Mary dying, and he having a great opinion of queen Elizabeth, and great expectations to the Protestant cause from her, went no farther.

April 1559, he determined to return to his native country, and would have visited England in his way, but queen Elizabeth's ministers would not suffer him. He arrived at Scotland in May, and applied himself with great activity to promote the Reformation there. In order to have the Reformed doctrine preached throughout the kingdom, a division was made thereof into twelve districts; and the district of Edinburgh was assigned to Knox. These twelve ministers, one assigned to each district, composed a confession of faith, which was afterwards ratified by parliament: they also compiled the first books of discipline for that church. August 1561, the queen arrived from France, and immediately set up a private mass in her own chapel; which afterwards, by her protection and countenance, was much frequented. This excited the zeal of Knox, who expressed great warmth against allowing it: and, an act of the privy-council being proclaimed at Edinburgh the 25th of that month, forbidding any disturbance to be given to this practice, under pain of death, Knox openly, in his sermon the Sunday following, declared, that "one mass was more frightful to him, than ten thousand armed enemies, landed in any part of the realm." This freedom gave great offence to the court, and the queen herself had a long conference with him upon that and other subjects. In 1563, he preached a sermon, in which he expressed his abhorrence of the queen's marrying a Papist; and her majesty, sending for him, expressed much passion, and thought to have punished him; but was prevailed on to desist at that time. The ensuing year, lord Darnley, being married to the queen, was advised by the Protestants about the court to hear Mr. Knox preach, as thinking it would contribute much to procure the good-will of the people: he accordingly did so; but was so much offended at his sermon,

raon, that he complained to the council, who silenced Knox for some time. His text was Iſaiah xxiv. 13 and 17: "O Lord, our God, other lords than Thou have reigned over us." From theſe words he took occaſion to ſpeak of the government of wicked princes, who, for the ſins of the people, are ſent as tyrants and ſcourges to plague them; and, among other things, he ſaid, that "God ſets over them, for their offences and ingratitude, boys and women."

In 1567, Knox preached a ſermon at the coronation of James VI. of Scotland, and afterwards the liſt of Great-Britain; and alſo another at the opening of the parliament. He went vigorously on with the work of Reformation; but, in 1572, was infinitely offended with a convention of miniſters at Leith, where it was agreed, that a certain kind of epiſcopacy ſhould be introduced into the church. At this time his conſtitution was quite broken; and what ſeems to have given him the finiſhing ſtroke, was the dreadful news of the maſſacre of the Proteſtants at Paris about this time. He had ſtrength enough to preach againſt it, which he deſired the French ambaffador might be acquainted with; but he fell ſick ſoon after, and died Nov. 24, 1572, after having ſpent ſeveral days in the utmoſt devotion. He was interred at Edinburgh, ſeveral lords attending, and particularly the earl of Morton, that day choſen regent: who, as ſoon as he was laid in his grave, ſaid, "There lies a man, who in his life never feared the face of a man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him, in a ſpecial manner, when his very life was fought."

As to his character, he was, like Luther, one of thoſe extraordinary perſons, of whom few, if any, are obſerved to ſpeak with ſufficient temper. All that we find of him, in this way, is either extravagant encomium or ſenſeleſs inveſtive; and therefore it can be no entertainment to concern ourſelves with either. As to his family, he was twice married, and had children by both his wives: two ſons by the firſt, who were educated at St. John's-college in Cambridge, and choſen fellows of the ſame. He requeſted the general aſſembly, which met at Edinburgh in 1566, for leave to viſit theſe ſons in England; but they were only at ſchool then, being ſent to the univerſity after his death. As to his writings, they were neither numerous nor large: 1. "A faithful admonition to the poſſeſſors of the goſpel of Chriſt within the kingdom of England, 1554." 2. "A letter

“letter to queen Mary, regent of Scotland, 1556.” 3. “The
 “appellation of John Knox, &c.” mentioned above, 1558.
 4. “The first blast, &c.” mentioned above, 1558. 5. “A
 “brief exhortation to England, for the speedy embracing
 “of Christ’s gospel, heretofore, by the tyranny of Mary,
 “suppressed and banished, 1559.” After his death, came
 out, 6. “His history of the reformation of religion within
 “the realm of Scotland,” &c. at the end of the fourth
 edition of which, at Edinburgh, 1732, in folio, are sub-
 joined all the forementioned works. He published also a
 few pieces in the controversial way, against the Anabap-
 tists, as well as Papists; and also his sermon before lord
 Darnley.

KNUZEN (MATTHIAS), a celebrated Atheist, born Bavle’s
 Dict. in the country of Holstein. He carried his madness to such
 a height, that he publicly maintained Atheism, and un-
 dertook long journeys on purpose to make proselytes. He
 was a turbulent man, and had first broached his impious
 notions at Koningsberg, in Prussia, about 1673. He boast-
 ed, that he had a great many followers in the chief cities
 of Europe; at Paris, at Amsterdam, at Leyden, in Eng-
 land, at Hamburgh, at Copenhagen, at Stockholm, at
 Rome; and that he had even seven hundred at Jena. His
 followers were called Conscientiaries; because they asserted,
 that there is no other God, no other religion, no other
 lawful magistracy, but conscience. He gave the substance
 of his system in a short letter, dated from Rome; the con-
 tents of which may be reduced to the following heads:
 “First, there is neither a God nor a devil; secondly, ma-
 “gistrates are not to be valued, churches are to be despised,
 “and priests rejected; thirdly, instead of magistrates and
 “priests, we have learning and reason, which, joined
 “with conscience, teach us to live honestly, to hurt no
 “man, and to give every one his due; fourthly, matri-
 “mony does not differ from fornication; fifthly, there is
 “but one life, which is this, after which there are neither
 “rewards nor punishments; sixthly, the holy scripture is
 “inconsistent with itself.” The letter may be found in the
 edition of “*Micrælii syntagma historiæ ecclesiasticæ*, 1699.”
 Knuzen dispersed also some writings in the German tongue.
 But all the above was refuted, in the same language, by a
 Lutheran professor, named John Musæus; who undertook
 that work, in order to remove the suspicions that might be
 entertained to the prejudice of the university of Jena.

The

The impertinences of this German (if we take his own account) shew us, that the notions of natural religion, the ideas of *honestum*, the impressions of reason, and even the inward light of conscience, may continue in the mind of a man, even after the notion of the being of God, and the belief of another world, are entirely rooted out.

Koempfer's
life by Dr.
Scheuchzer
his translator,
prefixed
to his History
of Japan, Lond.
1728, fol.

KOEMPFER (ENGELBERT), an eminent German, was born Sept. 16, 1651, at Lemgow in Westphalia, where his father was a minister. After studying in several towns, and making a quick progress, not only in the learned languages, but also in history, geography, and music vocal and instrumental, he went to Dantzick; where he made some stay, and gave the first public specimen of his proficiency, by a dissertation “*de divisione majestatis*,” in 1673. He then went to Thorn, and thence to the university of Cracow; where, for three years, studying philosophy and foreign languages, he took the degree of doctor in philosophy; and then went to Königsberg, in Prussia, where he stayed four years. All this while he applied himself very intensely to physic and natural history. He next travelled to Sweden, where he soon recommended himself to the university of Upsal, and to the court of Charles XI, a great encourager of learning; inasmuch that great offers were made him, upon condition that he would settle there. But he chose to accept the employment of secretary of the embassy, which the court of Sweden was then sending to the sophi of Persia; and in this capacity, he set out from Stockholm, March 20, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met Fabricius the ambassador, with whom he arrived at Moscow the 7th of July. The negotiations at the Russian court being ended, they proceeded on to Persia; but had like to have been lost in their passage over the Caspian sea, by an unexpected storm and the unskilfulness of their pilots. During their stay in Georgia, Koempfer went into search of simples, and of all the curiosities that could be met with in those parts. He visited all the neighbourhood of Siamachi; and to these laborious and learned excursions we owe the many curious and accurate accounts he has given us in his “*Amœnitates exoticæ*.”

Fabricius arrived at Isfahan in Jan. 1684, and stayed there near two years; during all which time of his abode, in the capital of the Persian empire, Koempfer made every possible

possible advantage. The ambassador, having ended his negotiations towards the close of 1685, prepared to return into Europe; but Kœmpfer did not judge it expedient to return with him, resolving to go further into the East, and make still greater acquisitions by travelling. With this view, he entered into the service of the Dutch East-India company, in the quality of chief surgeon to the fleet, which was then cruising in the Persian gulph, but set out for Gamron Nov. 1685. He stayed some time in Sijras, where he visited the remains of the ancient Persepolis, and the royal palace of Darius, whose scattered ruins are still an undeniable monument of its former splendor and greatness. As soon as he arrived at Gamron, he was seized with a violent fit of sickness, which was near carrying him off; but, happily recovering, he spent a summer in the neighbourhood of it, and made a great number of curious observations. He did not leave that city till June 1688, and then embarked for Batavia; whither, after touching at many Dutch settlements, in Arabia Felix, on the coasts of Malabar, in the island Ceylon, and in the gulph of Bengal, he arrived in September. This city having been so particularly described by other writers, he turned his thoughts chiefly to the natural history of the country about it. He possessed many qualifications necessary for making a good botanist: he had a competent knowledge of it already, a body inured to hardships, a great stock of industry, and an excellent hand at designing. May 1690, he set out from Batavia on his voyage to Japan, in quality of physician to the embassy, which the Dutch East India company sends once a year to the Japanese emperor's court, and he spent two years in this country, making, all the while, most diligent researches into every thing relating to it. He quitted Japan, in order to return to Europe, Nov. 1692, and Batavia Feb. 1693. He stayed near a month at the Cape of Good-Hope, and arrived at Amsterdam in October.

April 1694, he took a doctor of physic's degree at Leyden, on which occasion he communicated, in his theses, some very singular observations, which he had made abroad. At his return to his native country, he intended immediately to digest his papers and memoirs into proper order; but, being appointed physician to his prince, he fell into too much practice to pursue that design with the vigour he desired. He married the daughter of an eminent merchant at Stolzenau, in 1700. The long course of travels, the
fatigue

fatigue of his profession, and some family-uneasinesses, arising (as it is said) from the debts he had contracted; had very much impaired his constitution; so that, after a variety of ailments, he died Nov. 2, 1716. His "History of Japan" is in great esteem.

KONIG (GEORGE MATTHIAS), a learned German, was born at Altorf in Franconia, 1616; and afterwards became professor of poetry and of the Greek tongue, and library-keeper, in the university there. He succeeded his father in this last office. He was well versed in the belles lettres, in divinity, and in the oriental languages. He was extremely deaf some years before he died; so that he was a good deal hindered in the discharge of his academical functions. He died Dec. 29, 1699, aged 83 years; having survived a wife, whom he married in 1648, and four children. He gave several public specimens of his learning, but is principally known for a work, intitled, "*Bibliotheca vetus et nova*," printed at Altorf, 1678, 4to. This is a biographical dictionary, which, though it abounds with defects, and has been severely censured by some, is nevertheless very useful; to biographers particularly, who ought therefore, if only out of gratitude, to give its author's name a place in their dictionaries.

KORTHOLT (CHRISTIAN), a learned professor of divinity at Kiel, was born Jan. 15, 1633, at Burg, in the Isle of Femeren, near the Baltic sea, in the country of Holstein. He was sent first to the school at Burg, where he continued till he was sixteen: hence he removed to Sleswick, where he pursued his books two years more; and afterwards studied in the college of Stetin, where he gave public proofs of his progress by some theses. Going to Rostoch, in 1652, he assiduously frequented the lectures of the professors; but his father's death obliged him to leave that university in a year. He afterwards returned to it, and took the degree of doctor in philosophy, in 1656. Then he went to study in the university of Jena, where he gained great reputation by the academical acts, and also by private lectures read on philosophy, the eastern tongues, and divinity. He left Jena in 1660, and visited the universities of Leipzig and Wittemberg. He afterwards returned to Rostoch, where he was made Greek professor in 1662; and took a doctor of divinity's degree the same year. He married in 1664, and next

year was invited to be second professor of divinity in the university just founded at Kiel. He was so zealous for the prosperity of that new university, and so grateful for the kindness of the duke of Holstein, his master, that he refused all the employments, though very beneficial and honourable, which were offered him in several places. The prince bestowed upon him, in 1680, the professorship of ecclesiastical antiquities; and declared him vice-chancellor of the university for life, in 1689: and he discharged the duty of those offices with great ability, application, and prudence. His death, which happened March 31, 1694, was a great loss to the university of Kiel, and to the republic of letters. He was the author of several works, one of which we will give the title of, because two great Englishmen are mainly concerned in it. It runs thus: "De tribus impostoribus magnis liber, Edvardo Herbert, Thomæ Hobbes, & Benedicto Spinozæ oppositus. Cui addita appendix, qua Hieronymi Cardani & Edvardi Herberti de animalitate hominis opinionis philosophice examinata, 1680," 8vo.

KOTTERUS (CHRISTOPHER) was one of the ^{See DRE-}three fanatics, whose visions were published at Amsterdam ^{BICLES-}in 1657, with the following title, "Lux in tenebris." He lived at Sprottow in Silesia; and his visions began in June 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates, that unless the people repented, the wrath of God would make dreadful havock. His pastor and friends kept him in for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, being threatened with eternal damnation by the same spirit, there was no restraining him any longer. Kotterus was laughed at; nevertheless his visions continued, and were followed by extasies and prophetic dreams. He waited on the elector Palatine, whom the Protestants had declared king of Bohemia, at Bressaw, in 1620, and informed him of his commission. He went to other places, and, in 1625, at Brandenburg. He got acquainted, the same year, with Comenius, who became a ^{some-}great favourer of his prophecies. As they chiefly pre- ^{NUA-}saged happiness to the elector Palatine, and the reverse to the emperor, so he became at length obnoxious, and, in 1627, was closely imprisoned, as a seditious impostor. He escaped better than was expected; but he was set on

the pillory, and banished the emperor's dominions, not to return upon pain of death. Upon this he went to Lusatia, then subject to his electoral highness of Saxony; and lived there unmolested till his death, which happened in 1647. He was sixty-two years of age. Whether this man was more fool, madman, or knave, is hard to say: probably a mixture of all three. He was not discouraged from prophesying, though his predictions were continually convicted of falsity by the event: but there is nothing equal to the impudence of a fanatic.

KOULI KHAN (THAMAS, alias NADIR), was born, in 1687, at a village in the province of Cherafan, in Persia. His father was a shepherd, and the son in his youth followed the same occupation. He was soon weary however of that humble life. He stole 700 sheep from his father, which he sold at Meshed; and, with the money he made of them, got together several lawless fellows, put himself at their head, and began to rob the caravans. He continued this method of life seven years, and acquired great riches by his robberies. He had under his command 6000 resolute fellows, well armed, well disciplined, and practised to slaughter. Being thus become formidable, he carried his views beyond the plunder of defenceless peasants. He offered his services to the Schah Thamas, whose throne Eschref an usurper now possessed, to deliver his country from her enemies the Aghwans, who had lorded it over the Persians for five years with the utmost barbarity. The Sophi gave him the command of his army. The new general entirely defeated the numerous army of Eschref, conducted Schah Thamas in triumph to Isfahan, and established him upon the throne of his ancestors. Eschref, having got together all his treasures and his women, fled towards Candabar with 10,000 men. Kouli Khan, at the head of 15,000 men, went in pursuit of him. He recommended it to the king to go against the Turks with the rest of his army, assuring him, that, as soon as he had secured Eschref, he would fly to his assistance. Kouli Khan at last came up with the usurper, and prepared for an engagement, which was very soon decisive. The Aghwans surrounded were either cut in pieces or taken: Eschref was among the prisoners, and all his treasures fell into the hands of the victor. Kouli Khan ordered both eyes to be put out, and some days after had him beheaded. The jewels, which were of inestimable value, he took to himself.

himself. The money, which amounted to six millions in specie, he distributed among the soldiers, and secured their affections by this liberality.

He compelled the province of Candabar to return to their obedience, and obliged the Great Mogul to restore all that he had taken during the troubles of Persia. He then hastened back to succour the Sophi, whom he supposed to be engaged with the Turks. But he was surprised to find, when he came near Ispahan, that he had concluded a peace with the Porte, disbanded his army, and sent him orders to do the same. These orders he received with indignation, exclaimed against the ignominious peace, and his effeminate prince. Instead of disbanded his army, which now consisted of 70,000 men, he marched with it to Ispahan; seized the Schah Thamas, imprisoned him in a strong fortress; and in an assembly of the chief men of Persia got him deposed, and his son, an infant of six months old, proclaimed Schah, by the name of Schah Abbas the III^d. In his name Kouli Khan assumed to himself the sovereign power, and presently issued a manifesto disclaiming the late peace with the Turks.

In consequence of this manifesto he marched towards the Turkish frontiers. This war continued three years, in which he displayed the greatest military talents, and obtained the most signal victories that are to be met with in history. After having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in 1736. The following year the young Schah Abbas died. Kouli Khan convoked an assembly of the chief men of the kingdom. He enumerated to them the great services he had done to his country, enlarged on the disgust he had met with, and the fatigues he had undergone, acquainting them with his design of resigning the regency, and spending the remainder of his days in retirement: he recommended to them to chuse a new Schah or King, endowed with such qualifications as might prevent the misfortunes they had experienced in former reigns, and maintain the glory of their monarchy.

As soon as he had retired, some of his creatures proposed to petition him to accept of the Persian diadem. This proposal, we may believe, was readily agreed to, as they were surrounded by an army of 100,000 men entirely devoted to their general. Not one offered any objections but the high priest, which were soon silenced by a bow-string; and the next day Kouli Khan was proclaimed with

all testimonies of public joy. As he thought war would be a better prop to his throne than peace, he immediately carried his victorious arms against the Mogul, and in one single battle conquered almost that whole empire. In this expedition he killed 200,000 people, and brought away a treasure worth above 145 millions, in which was the Imperial throne set with diamonds of an immense value. He now thought of chastising the Ufbeck Tartars, who had been his secret enemies during all his wars. He twice defeated them, though superior in number; and took their capital, Buchará, by storm; upon which, all the country submitted to the conqueror. By taking from the Mogul all that lay between the former limits of Persia and the Indus, and by subduing the whole country of the Ufbeck, he vastly enlarged the bounds of his empire. But he fell into a state, which seemed to border upon distraction. He attempted to change the religion of Persia to that of Omar; hanged up the chief priests; put his own son to death; and was guilty of such cruelty, that he was assassinated in 1747, in his 60th year, having reigned above 20 years over one of the most powerful empires on the globe.

K R A N T Z I U S (ALBERTUS), a famous historian, and native of Hamburg, had no sooner finished his classical studies, but he set out upon his travels. He visited several parts of Europe, and so studiously cultivated the sciences, that he became a very able man. He was doctor of divinity and of the canon law, and professor of philosophy and divinity in the university of Rostoch; and was rector there in 1482. He went from Rostoch to Hamburg, and was elected dean of the chapter in the cathedral there in 1508. He did many good services to the church and city of Hamburg; and was so famed for his abilities and prudence, that, in 1500, John king of Denmark, and Frederic duke of Holstein, did not scruple to make him umpire, in a contest they had with the Dithmars. He died in 1517, after having written some very good works, which were afterwards published: as, 1. "*Chronica reg-
norum Aquilorum, Daniæ, Sueciæ, Norvegiæ. Ar-
gentorat. 1546,*" folio. 2. "*Saxonia, sive de Saxo-
nicæ gentis vetusta origine, longinquis expeditionibus
susceptis, et bellis domi pro libertate diu fortiterque gestis
historia, libris 13 comprehensa, et ad annum 1501 de-
ducta. Colon. 1520,*" folio 3. "*Vandalia, sive his-
toria de Vandalorum vera origine, variis gentibus, cre-
bris*"

bris e patria migrationibus, regnis item, quorum vel
 auctores fuerunt vel averfores, libris 14 a primia eorum
 origine ad A. C. 1500 deducta. Colon. 1519," folio.
 4. "Metropolis, five historia ecclesiastica Saxoniae. Basil.
 1548," folio; and some smaller works.

KUHLMAN (QUIRINUS), a celebrated fanatic: a See DRA-
BICIUS,
KOTTE-
RUS. short account of whom we will here extract from Bayle, because the English reader cannot, at this present time, 1784, see fanaticism in too great a variety of lights. He was born at Breslaw in Silesia 1651, and gave great hopes by the uncommon progress he made in literature; but this progress was interrupted by a sickness he laboured under at eighteen years of age. He was thought to be dead on the third day of his illness, but had then, it seems, a most terrible vision. He fancied himself surrounded with all the devils in hell, and this at mid-day, when he was awake. This vision was followed by another of God himself, surrounded by his saints, and Jesus Christ in the midst; when he saw and felt things inexpressible. Two days after, he had more visions of the same kind; and when he was cured of his distemper, though he perceived a vast alteration with regard to these sights, yet he found himself perpetually encompassed with a circle of light on his left hand. He had no longer any taste for human learning, nor any value for university disputes or lectures; he would have no other master but the Holy-Ghost. He left his country at nineteen years of age. His desire to see Holland made him hasten thither, even in the midst of a very terrible war; and he landed at Amsterdam, Sept. 3, 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after, and met with Jacob Behmen's works, the reading of which was like throwing oil into the fire. He was surprised to find, that Behmen had prophesied of things, of which he thought nobody but himself had the least knowledge. There was at that time in Holland one John Rothe, a prophet likewise; for whom Kuhlman conceived a high veneration, and dedicated to him his "Prodromus quinquaginti mirabilis," printed at Leyden in 1674. This work was to be followed by two other volumes, in the first of which he intended to introduce the studies and discoveries he had made since his first vision till 1674. He communicated his design to father Kircher; and, commending some books which that Jesuit had published, he let him know, that

he had only sketched out what himself intended to carry much farther. It is diverting enough to see how Kircher managed him: he wrote him civil answers, in which he did not trouble himself to defend his works, much less to vie with Kuhlman in knowledge: no; he struck sail before him, and declared, that, having written only as a man, he did not pretend to equal those who wrote by inspiration. "I frankly own myself, says he, incapable of your sublime and celestial knowledge: what I have written, I have written after an human manner, that is, by knowledge gained by study and labour, not divinely inspired or infused.—I do not doubt but that you, by means of the incomparable and vast extent of your genius, will produce discoveries much greater and more admirable than my trifles.—You promise great and incredible things, which, as they far transcend all human capacity, so affirm boldly, that they have never been attempted, nor even thought of, by any person hitherto; and therefore I cannot but suspect, that you have obtained by the gift of God such a knowledge, as the scriptures ascribe to Adam and Solomon: I mean, an Adamic and Solomonian knowledge, known to no mortal but yourself, and inexplicable by any other." Our fanatic took all this for serious compliment, not perceiving that he was ridiculed; and carefully published Kircher's answers, using capital letters in those passages where he thought himself praised. The Jesuit, however, gave him good advice, when Kuhlman consulted him about writing to the pope: he told him how nicely, and with what circumspection and caution, things were conducted at Rome; and assured him, that his great work, which he proposed to dedicate to the pope, would be applauded and admired, provided he left nothing in it which might offend the censors of books, and took care not to ascribe to himself an inspired knowledge.

When Kuhlman left Holland, does not appear; but it is related, that he wandered a long time in England, France, and the East, and at last was burnt in Muscovy, October 3, 1689, on account of some predictions which were actually seditious. This fanatic was not averse from women: he married more than once, if we may call a marriage, and not concubinage, that commerce between a man and a woman which wants the formalities of the civil and canon law. He was not so removed from the things of this world, but that he would use even arts to

get money. He used to write letters to people, in which he denounced terrible judgments, if certain sums were not advanced for the promotion of the new kingdom of God. The celebrated Van Helmont received one of these letters, but was not so simple as to be terrified with it, or to pay the least regard to it. Another particular concerning this fanatic is worth observing: which is, that, while he was ready to write respectfully to the pope, for the good of Christianity, he was comforting himself with Drabicius's prophecies relating to the destruction of the papacy; and at that very time wrote to his friends letters full of hopes, that it was then approaching. Most of these spiritual madmen have a strong mixture, not only of carnality and worldly-mindedness, but also of a genuine knavery, in their compositions.

KUHNIUS (JOACHIM), a learned German, was ^{Niceron,} born in 1647 at Gripswalde, a town of Pomerania, where ^{&c. tom. iv.} his father was a merchant. Great care was taken of his education; and, after he had finished his juvenile studies in his own country, he was sent to Stade in Lower Saxony. In 1668, he went to the university of Jena, where he applied himself to divinity and the belles lettres. Travelling making one part of the education of a German, he visited the most celebrated towns of Franconia. His high reputation engaged Boccius, a minister of Oettingen in Swabia, to employ him as a preceptor to his children; which office he discharged with so much credit, that he was in 1669 made principal of the college in this town. He held this post three years, and then went to Strasburg; where, in 1676, he was elected Greek professor in the principal college. Ten years he acquitted himself honourably in this professorship, and then was made Greek and Hebrew professor in the university of the same town. His uncommon skill in the Greek language drew a vast number of scholars about him, and from places and countries very distant. He died Dec. 11, 1697, aged 50.

He published himself, 1. "Animadversiones in Pollucem, 1680," 12mo. This was a specimen of an intended edition of Pollux's "Onomasticon," which he was prevented by death from executing. His labours, however, were not lost, but inserted in the folio edition of that author at Amsterdam, 1706. 2. "Æliani varix historix libri xiv. Argent. 1685," 8vo. His notes on this author are very exact and learned, and not only critical, but explanatory.

explanatory. 3. "Diogenes Laertius de viris philosophorum, &c. Amst. 1692," in 2 vol. 4to. This is Menage's edition, in which the short notes of Kuhniius, as well as other learned men, are inserted. These in his life-time. After his death were published. 4. "Quæstiones philosophicæ ex sacris Veteris et Novi Testamenti aliisque scriptoribus. Argent, 1698," 4to. 5. "Pausaniæ Græciæ descriptio, &c. Lipsiæ, 1716," folio. Kuhniius took great pains with this author, whose text was much corrupted; and his edition is justly reckoned a good one.

KUSTER (LUDOLF), a learned critic, was born in 1670 at Blomberg, a little town in Westphalia, where his father was a magistrate; and learned polite literature under his elder brother, who taught it at Berlin. He distinguished himself early in life; and, upon the recommendation of baron Spanheim, was appointed tutor to the two sons of the count de Schwerin, prime minister of the king of Prussia. He had the promise of a professorship at Berlin; but, till that should be vacant, Kuster, who was then but about five and twenty, resolved to travel into Germany, France, England, and Holland. He went first to Franckfort upon the Oder, where he studied the civil law for some time; and thence to Antwerp, Leyden, and Utrecht, where he stayed a considerable time, and wrote several works. In 1699, he passed over into England; and the year following into France, where his chief employment was to collate Suidas with three manuscripts in the king's library. About the end of this year he returned to England, and in four years finished his edition of Suidas, which he had set his heart much upon. He related himself, that, being one night awaked by thunder and lightning, he was seized with so dreadful an apprehension for this work, that he rose immediately, and carried it to bed with him, with all the affection of a father for an only child. It came out at Cambridge in 1705; and Le Clerc tells us, that it is very correct and beautiful in all respects, and that the university furnished part of the expence of it. He was honoured with the degree of doctor by the university of Cambridge, and had several advantageous offers made him to continue there; but was obliged to waive them, being recalled to Berlin, to take possession of the professorship, which had been promised him. He afterwards resigned this place, and went to Amsterdam;

Amsterdam; where, in 1710, he published an edition of "Aristophanes," which the public had been prepared some time to expect by an account as well as a specimen of that work, given by Le Clerc in his "Bibliothèque choisie" for 1708. He gave an edition also of "Mill's Greek Testament" the same year; in which he had compared the text with twelve manuscripts, which Mill never saw. Of these twelve there were nine in the king of France's library; but, excepting one, which has all the books of the New Testament, the rest contain no more than the four Gospels. The tenth manuscript belonged to Carpzovius, a minister at Leipzig, and contains the four Gospels. The eleventh was brought from Greece by Seidel of Berlin; but it has not the four Gospels. The last, which Kuster laid the stress upon, was communicated to him by Bornier, who bought it at the public sale of the library of Francius, professor of rhetoric at Amsterdam. After Kuster's preface, follows a letter of Le Clerc concerning Mill's work. From Amsterdam he removed to Rotterdam, and went some time after to Antwerp, to confer with the Jesuits about some doubts he had in religious matters: where he was brought over to the Roman Catholic religion, and abjured that of the Protestants, July 25, 1713, in the church of the Noviciates belonging to the Jesuits. The king of France rewarded him with a pension of 2000 livres; and, as a mark of distinction, ordered him to be admitted supernumerary associate of the Academy of Inscriptions. But he did not enjoy this new settlement long; for he died Oct. 12, 1716, of an abscess in the pancreas, aged only 46. He published several works of a smaller kind, which we have not thought it necessary to dwell upon; among the rest, "Jamblichi de vita Pythagoræ liber, cui accedit Porphyrus de vita Pythagoræ," and some pieces, which were inserted in the collection of Greek and Roman antiquities, published by Grævius and Gronovius. His chief excellence was his skill in the Greek language, to which he almost entirely devoted himself. He thought the history and chronology of Greek words the most solid entertainment of a man of letters, on which account he despised all other parts of learning, as men are too apt to despise what they know nothing of; and it is reported of him, that, one day, taking up Bayle's "Commentaire Philosophique," in a bookseller's shop, he threw it down, and said, "This is nothing but a book of reasoning: non sic itur ad astra." There is, in the General Dictionary,

Tom. xv.
p. 109.

Memoirs de
Trevoux,
Mars 1717;

& Nouvel-
les litter.
du 19 Dec.
1716, & du
9 Jan.
1717.

under this article, a letter from Mr. Joseph Wasse, the learned editor of Sallust, containing several curious particulars relating to this critic; of which we will here give an abstract, since it is quite to our purpose, and cannot fail of entertaining:

“ Dr. Kuster, a tall, thin, pale man, seemingly unable
“ to bear fatigue, was nevertheless indefatigable, and of
“ an uncommon application to letters. He formed him-
“ self under Gravius. I was acquainted with him from
“ 1700 to 1714. Upon my collecting the remains of
“ Anacreon for Mr. Barnes, about 1702, he introduced
“ me to Dr. Bentley. You must be known, says he,
“ to that gentleman, whom I look upon, not only as the
“ first scholar in Europe, but as the best of friends. I
“ only hinted to him the difficulty I lay under, in relation
“ to the officers of the customs; and presently after he
“ accommodated that troublesome affair to my entire sa-
“ tisfaction, without so much as once letting me know
“ he had any hand in it till near a year after: unde satis
“ compertum mihi Bentleium esse re officiosum, non
“ verbis. Many an excellent emendation upon Suidas
“ have I received from him. I the rather mention this,
“ says Mr. Wasse, because, when that *Lexicon* was in the
“ press, Kuster with indignation shewed me an anony-
“ mous letter in Latin, addressed to him, wherein he was
“ advised not to treat the doctor with that distinction,
“ if he intended his book should make its way in the
“ learned world. But to proceed; when he came to write
“ upon Suidas, he found himself under a necessity of
“ making indices of all the authors mentioned by the
“ ancients; Eustathius particularly, and nineteen volumes
“ of Commentaries upon Aristotle, &c. of the history,
“ geography, and chronological characters occasionally
“ mentioned. Dr. Bentley prevailed upon me to give
“ him some assistance. Those that fell to my lot were
“ chiefly Eustathius on the *Odyssey*, seven or eight Scho-
“ liasts, Plutarch, Galen. You may judge of Kuster’s
“ dispatch and application, when I tell you, I could by
“ no means keep pace with him, though I began the last
“ author Jan. 9, 1703, and finished him March the 8th
“ of the same year, and in proportion too the remainder.
“ Though I corrected all the sheets of the first volume,
“ yet I never perceived he had omitted some less material
“ words, nor ever knew the true reason. I have heard
“ him blamed too for mentioning the names of one or
“ two

“ two persons, who sent him a few notes : but this was
 “ occasioned, I am confident, by the hurry he was always
 “ in, and the great number of letters, memorandums,
 “ and other papers he had about him. As I remember,
 “ he translated *de novo* in a manner five or six sheets a
 “ week, and remarked upon them ; so that the work was
 “ hastily executed, and would have been infinitely more
 “ perfect, had he allowed himself time. Some people
 “ thought they assisted him, when they did not. A per-
 “ son of figure took him into his closet after dinner,
 “ and told him he would communicate something of
 “ mighty importance, a *κειμήλιον*, which in all difficulties
 “ had been many years his oracle. In an ill hour I met
 “ Kuster transported with delight. We found it was
 “ Budæus’s Lexicon, large paper, with only the names
 “ of the authors he quotes writ in the margin, without
 “ one single remark or addition. Kuster, the best-natured
 “ man alive, was terribly put to it how to treat one, that
 “ meant well ; and continually enquired what service it
 “ did him, and triumphed that he was able to contribute
 “ so largely to the worthy edition of Suidas. Towards
 “ the close of the work, Kuster grew very uneasy, emaci-
 “ ated to the last degree, cold as a statue, and just as much
 “ alive as a man three parts dead. Sure I was to hear,
 “ every time I called upon him, ‘ O utinam illucescat ille
 “ dies, quò huic operi manum ultimam imponam ! ’ It
 “ may now be proper to acquaint you, in what manner
 “ this gentleman used to relax, and forget his labours
 “ over a bottle, for even Scipio and Lælius were not
 “ such fools as to be wise always ; and that was gene-
 “ rally in the poetical way, or in conversations that turned
 “ upon antiquities, coins, inscriptions, and obscure passages
 “ of the ancients. Sometimes he performed on the spin-
 “ net at our music club, and was by the connoisseurs ac-
 “ counted a master. His chief companions were Dr. Sike,
 “ famous in Oriental learning ; Davies and Needham ;
 “ Mr. Oddy, who writ Greek pretty well, and has left
 “ notes upon Dio, and a version of Apollonius Rhodius,
 “ which are repositied in lord Oxford’s library ; he is the
 “ person, whose conjectures upon Avienus were printed
 “ by Dr. Hudson, at the end of his Geographers : and
 “ Mr. Barnes the Greek professor.—Upon the publica-
 “ tion of his Suidas, Kuster in a little time grew very fat ;
 “ and returning into Prussia, found his patrons retired
 “ from court, and his salary precarious. What is more,
 “ his

“ his principles, which inclined to what is now called
 “ Arianism, rendered him not very acceptable to some
 “ persons. In a little time measures were taken to make
 “ him uneasy, and he retired to Amsterdam.—Here he
 “ reprinted Dr. Mill’s New Testament, and published
 “ Aristophanes, and some additional remarks upon Suidas
 “ under Mr. Le Clerc’s cover. But his banker failing, he
 “ was reduced to extreme poverty: and happening at that
 “ very juncture to be invited to Paris by his old friend
 “ Pabbé Bignon, was unfortunately prevailed upon to join
 “ himself to the Gallican church. He desired me to write
 “ to him as usual, but never on the article of religion;
 “ declaring, at the same time, how he had not been obliged
 “ to make a formal recantation, or condemn the Reformed
 “ by an express act of his, but merely to conform. How
 “ far this is true, I know not; what is certain is only
 “ that he was promised all the favour and distinction any
 “ convert could expect. He was presently admitted a
 “ member of the Royal Academy of Inscriptions; and in
 “ 1714, in return for a paper of verses I sent him, made
 “ me a present of his book, *De vero usu verborum me-*
 “ *diorum* [A]; *χρίσται χαλκείων*. The last I had from Kus-
 “ ter contained only queries upon Hesychius; on whom,
 “ before he left England, he had made about 5000 emen-
 “ dations. His queries were not over difficult; and from
 “ thence I guessed his health much impaired. And it
 “ proved so indeed; for we heard soon after, that he had
 “ been blooded five or six times for a fever, and that,
 “ upon opening his body, there was found a cake of
 “ sand along the lower region of his belly. This, I
 “ take it, was occasioned by his sitting in a manner
 “ double, and writing on a very low table, surrounded
 “ with three or four circles of books placed on the
 “ ground; which was the situation we usually found him
 “ He had a clear head, cool, and proper for debate;
 “ he behaved in a very inoffensive manner; and, I am
 “ persuaded, the last error of his life was almost the only
 “ one, and by charitable persons will be placed in a good
 “ measure to the account of his deplorable circumstances;
 “ for if oppression, which only affects a part, will, why
 “ shall not the loss of all one’s fortunes, purchased with
 “ so much labour, ‘make a wise man mad?’ Let those

[A] Of which two good editions riched with his own very valuable
 were published by Mr. Bowyer, 1750, and 1773.

“ only censure him, who in plentiful circumstances have
 “ the spirit to serve their country without place or title.”

KYNASTON (JOHN), son of Humphry Ky-^{Gent. Mag.}
 naston, citizen of Chester (descended from a younger^{1783,}
 branch of the Kynastons of Bronguin, in the county^{pp. 627-803-}
 of Montgomery). He was born at Chester, Dec. 5,
 1728; admitted a commoner in Brazen Nose College,
 Oxford, March 20, 1746; elected scholar on the founda-
 tion of Sarah dutchess dowager of Somerset, in the
 said college, Aug. 1. of the same year; took the de-
 gree of B. A. Oct. 16, 1749; was elected fellow June 14,
 1751; and took the degree of M. A. June 4, 1752. He
 obtained no small reputation by an Oratiuncula, intituled,
 “ De Impietate C. Cornelio Tacito falsò objectatà; Ora-
 “ tio ex Instituto Viri cl. Francisci Bridgman [A], Mili-
 “ tis, habita in Sacello Collegii Ænei Nati Oxon. Festo
 “ Sancti Thomæ, Decembris 21, A. D. 1761, à J. K.
 “ A. M. Coll. ejusdem Socio;” in which he endeavoured
 to disprove the false allegations (for such he really thought
 them) of Famianus Strada (the excellent critic, and most ele-
 gant writer) against Tacitus, on that very hackneyed topick,
 his DARING impiety and sovereign contempt of the Supreme.
 —On the apprehension of the notorious Miss Blandy,
 Mr. Kynaston took an active part, from the time of her
 conviction till her body was secured from indecent treat-
 ment. In this business he barely steered free from censure.
 His method was, to be with her as much as possible when
 the Ordinary (the learned, well-known, but credulous Mr.
 Swinton, whom she gained to countenance her hypocrisy)
 was absent; and was suspected to have given hopes of
 pardon, in concert with another person, also of Brazen-
 nose college, to the morning of her execution, when she
 appeared in that studied genteel dress and attitude she
 could not possibly have put on, had she been watchfully at-
 tended by a firmer-minded instructor.—In 1764, he pub-

[A] “ The founder of this oration,
 Sir Francis Bridgman, bequeathed
 Twenty pounds a year for ever for
 a Panegyric to be spoken annually
 (in Brazen Nose College, by a Fel-
 low) on King James—the Second!!!
 By an application to the Court of
 Chancery, about the year 1711, I
 think, the College was (I doubt not)
 well pleased to have the subject
 changed; and was left at liberty to

harangue on any of the liberal sciences,
 or any other literary topick.—We,
 happily, secured the possession of the
 founder's Gratuity, and the oration
 is spoken, regularly, in rotation, upon
 whatever suits the turn and taste of
 the speaker. It is a pretty addition
 to the income of one year's fel-
 lowship; to prevent one from turning
 one's Latin to grow rusty.”

Mr. Kynaston

lished "A collection of papers relative to the prosecution now carrying on in the Chancellor's court in Oxford, against Mr. Kynaston, by Matthew Maddock, clerk, rector of Cotworth and Holywell, in the county of Huntingdon, and chaplain to his grace of Manchester, for the charge of adultery alledged against the said Matthew Maddock." 8vo. From the date of this publication (the cause of which operated too severely on his high sense of honour and ingenuofness of heart) he resided, in not the best state of health, at Wigan principally, loved and respected by a few select friends. On the 27th of March, 1783, Mr. Kynaston had the misfortune to break his left arm, near the shoulder; but, the bones having been properly replaced, he was thought out of danger. It brought on his death, however, in the June following.

LABADIE (JOHN), a French enthusiast, was born Feb. 10, 1610; and, being sent to the Jesuits college at Bourdeaux at seven years of age, he made so quick a progress in his studies, that his masters resolved to take into their society a youth, who gave such promising hopes of being an honour to it. The spirit of piety, with which he was animated, brought him easily into their views: but, being opposed therein by his father, who was gentleman of the bed-chamber to Lewis XIII. he could not then put the design into execution. Afterwards he entered into the order; and, having finished his course of rhetoric and philosophy in three years, he took upon himself the office of a preacher before he was ordained priest. He continued among the Jesuits till 1639; when his frequent infirmities, and the desire he had of attaining to greater perfection, engaged him to quit that society. This is his own account of the matter; while others aver, that he was expelled for some singular notions, and for his hypocrisy. However that be, he went immediately to Paris, where he preached with great zeal, and procured the friendship of father Gondren, general of the oratory; and Coumartin, bishop of Amiens, being present at one of his sermons, was so much pleased, that he engaged him to settle in his diocese, and gave him a canonry in his cathedral church.

He was no sooner fixed at Amiens, than he set up for a director of consciences, and presently saw himself at the head of a vast number of devotees: but it is pretended that, beginning by the spirit, he finished, as often happens among
these

these gentry, with the flesh; and that the discovery of some love-intrigues in a nunnery obliged him to seek a retreat elsewhere. For that purpose he chose first Port Royal; but his stay there was short, for the Solitaires of that place were too well instructed to be imposed on by him. He therefore removed to Bazas, and afterwards to Toulouse, where M. de Montchal, archbishop of the city, gave him the direction of a convent of nuns. To these ladies he pressed the necessity of recollecting, two or three times a week, the "state of innocency:" to which end, they were to strip stark-naked, and remain so, while he preached to them in the same condition. The professed intention was that of imitating Adam and Eve, and the ceremony was performed with the doors fastened. A great number of his female disciples did not scruple to submit to this: but, the affair reaching the ears of the bishop, he, apprehending the consequences of such a converse, dispersed those who had been seduced into different convents, to be better instructed. He played the same religious pranks elsewhere, but, despairing at length to make disciples any longer among the Catholics, by whom he was too well known, he betook himself to the Reformed, and resolved to try if he could not introduce among them the doctrine and practice of spirituality and mental prayer: with which view, he published three Manuals, composed chiefly to set forth the excellence and necessity of that method. But the attempt he made upon the chastity of Mademoiselle Calonges lost him the esteem and protection of those very persons for whose use his books were particularly written. The story is not a little entertaining, and therefore did not escape Bayle, who relates the fact as follows. Having directed his damsel to the spiritual life, which he made to consist in internal recollection and mental prayer, he gave her out a certain point of meditation; and, having strongly recommended it to her to apply herself intensely for some hours to her object, he went up to her when he believed her to be at the height of her attention, and put his hand into her bosom. She gave him a hasty repulse, expressed much surprize at the proceeding, and was even preparing to rebuke him; when he, not the least disconcerted, and with a devout air, prevented her thus: "I see plainly, my child, that you are at a great distance from perfection; acknowledge your weakness with a humble spirit, ask forgiveness of God, for your having given so little attention to the mysteries upon which you ought to have meditated."

“ meditated. Had you bestowed all necessary attention
 “ upon those things, you would not have been sensible of
 “ what was doing about your breast: but you were so
 “ much attached to sense, so little concentrated with the
 “ Godhead, that you were not a moment in discovering
 “ that I touched you. I wanted to try, whether your
 “ fervency in prayer had raised you above the material
 “ world, and united you with the Sovereign Being, the
 “ living source of immortality and a spiritual state; and I
 “ see, to my great grief, that you have made very small
 “ progress, and that you only creep on the ground: may
 “ this, my child, make you ashamed, and move you for
 “ the future to perform the sanctified duties of mental
 “ prayer better than you have hitherto done!” The
 young lady, who had as much good sense as virtue, was
 no less provoked at these words, than at the bold actions
 of her ghostly instructor; and could never after bear the
 name of such a holy father.

Some time afterwards, information was made at the
 court against him, for raising a sedition on account of a
 dead body. This was the corpse of a woman which the
 curate of Montauban thought proper to inter in the
 church-yard of the Catholics, because she had changed
 her religion. Labadie denied the priest's right to the
 corpse, and his party appeared in arms to dispute it. But
 the cause being brought before the court, it was there de-
 cided in favour of the Catholics, and Labadie condemned
 to quit the church of Montauban as a seditious person.
 His banishment however caused a dangerous division:
 D'Arbussy, his colleague, was charged with promoting his
 condemnation, out of a spirit of jealousy. Two parties
 were formed in the town, almost wholly consisting of the
 Reformed. They proceeded to the last extremities, though
 the chieftains of each party bore so bad a character, as to
 be equally detested by all who had followed them. Labadie,
 thus driven out of Montauban, went to seek an asylum at
 Orange; but, not finding himself so safe there as he ima-
 gined, he withdrew privately to Geneva, in June 1659.
 Mean while, his departure was much regretted at Orange,
 where he had imposed upon the people by his devout
 manner, and by his preaching: however, he was not
 long at Geneva without causing great commotions. Those
 that joined him built a large mansion, in which proper
 cells were provided for his most zealous followers; while
 the rest of the citizens, consulting how to get rid of him,
 contrived

contrived to procure him an invitation to Middleberg, which was accepted : and accordingly he repaired thither in 1666, and presently began to declare his opinions more explicitly than he had ever done before.

His peculiar tenets were these : 1. He believed that God could and would deceive, and that he had sometimes actually done it. 2. He held the holy scripture not to be absolutely necessary to salvation, since the Holy Spirit acted immediately upon the soul, and gave it new degrees of revelation ; and, when once struck with that divine light, it was able to draw such consequences as would lead to a perfect knowledge of the truth. 3. Though he did not deny the lawfulness of infant baptism, yet he maintained that it ought to be deferred to riper years. 4. He put this difference between the old and new covenant : The first, he said, was carnal, loaded with ceremonies, attended with temporal blessings, and open to the wicked as well as the good, provided they were descendants of Abraham ; whereas the new covenant admitted only spiritual persons, who were freed thereby from the law, from its curse, and from its ceremonies, and put into a state of perfect liberty. 5. He held the observation of the sabbath to be an indifferent thing ; maintaining, that, in God's account, all days were alike. 6. He distinguished the church into the degenerate and regenerate ; and held, that Christ would come and reign a thousand years upon earth, and actually convert both Jews, Gentiles, and Christians, to the truth. 7. He maintained the eucharist to be nothing more, than a bare commemoration of Christ's death ; and that, though the signs were nothing in themselves, yet Christ was received therein spiritually by the worthy communicant. 8. He taught, that the contemplative life was a state of grace and of divine union in this world, the fullness of perfection, and the summit of the Christian mountain, elevated to that height, that it touched the clouds, and reached up very near to heaven. 9. That a person whose heart was perfectly content and calm, was almost in possession of God, discoursed familiarly with him, and saw every thing in him : that he took all things here below with indifference, beholding the world beneath him, and whatever passed therein ; its mutability not touching him ; all the storms, to which the world is subject, forming themselves under his feet, just as rain and hail form themselves under the tops of mountains, leaving upon the summit a constant calm and quietude. 10. That

10. That this state was to be obtained by an entire self-denial, mortification of the senses, and their objects, and by the exercise of mental prayer.

It was owing to this practice of spirituality, accompanied with an apparent severity of manners, that Labadie acquired a very great authority in a little time. Those who charged him with hypocrisy were looked on as worldlings, sold to the present life; while his followers were esteemed as so many saints. Even Mademoiselle Schurman, so famous in the republic of letters, was persuaded, that she chose the better part, in putting herself under his directions; she became one of the most ardent chiefs of his sect, so that she drew into it Elizabeth, princess Palatine, who opened an asylum to all the wandering and fugitive disciples of that preacher, esteemed it an honour to collect what she called the true church, and declared her happiness in being delivered from a masked Christianity, with which she had till then been deceived. She extolled Labadie to the skies. He was the man, she said, who talked to the heart.

The followers of Labadie, who were now distinguished by the title of Labadists, became so numerous, and so many persons of each sex abandoned the Reformed to close with them, that the French church in the United Provinces set themselves in earnest to stop the desertion, which was daily increasing. But Labadie, perceiving their designs against him, aimed to ward off the blow, by turning it upon them. Mr. de Wolzogue, professor and minister of the Walloon church at Utrecht, had lately published a piece, several passages of which had given great offence to the Protestants [A]. Labadie therefore took this opportunity to accuse him of heterodoxy, in the name of the Walloon church at Middleburgh, to a synod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimously declared orthodox, the church of Middleburgh censured, and Labadie condemned to make a public confession before the synod, and in the presence of Wolzogue, that he had been to blame in bringing the accusation, by which he had done him an injury. This judgement reaching the ears of Labadie, he resolved not to hear it pronounced; and, for fear of having it signified to him, he withdrew privately from Naerden; and, re-

[A] A piece came out in 1666, intituled, "*Philosophia s. scripturæ interpretres, exercitatio paradoxa.*" This was thought a pernicious book, and refuted by Wolzogue, in a piece, in-

tituled "*De scripturarum interprete adversus exercitorem, &c.* 1667;" but he managed so unluckily, as to be more inveighed against than the book he endeavoured to refute.

turning to Middleburgh, raised such a spirit against the synod in his church, as even threatened no less than a formal schism. Several synods endeavoured, by their decrees, to cut up the mischief by the root; but in some of these Labadie refused to appear; he disputed the authority of others, and appealed from the definitive sentences which they pronounced against him. At length commissaries were nominated by the synod, to go and determine the affair at Middleburgh; and they repaired thither accordingly: but the people rose against them, possessed themselves of an assembly-house, and locked the church-doors to keep them out. The magistrates supported Labadie, and the estates of the province contented themselves with proposing an accommodation: which being haughtily rejected by Labadie, the States were so provoked, that they confirmed the sentence passed by the commissaries, by which he was forbidden to preach, &c. And because Labadie exclaimed loudly against being condemned without a hearing, the decision of the synod to be held at Dort was sent to him, summoning him to appear there. Labadie was deposed by this synod, and cut off from all hopes of mercy on any other condition, except that of thorough repentance, which he never gave any proofs of. On the contrary, he procured a croud of devotees to attend him to Middleburgh: where they broke open the church doors; which done, he preached, and distributed the eucharist, to such as followed him. The burgo-masters, apprehensive of consequences, sent him an order to quit the town and the boundaries of their jurisdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had some zealous partisans, who held out their arms to him. These were rich merchants and traders, who had settled there, and drawn a large share of commerce thither. They received him joyfully, and procured him a protection from the magistrates. However, the States of Zealand, being resolved to drive him from this fort, made an order to expel him the province. The magistrate of Ter-Veer took his part against the States, alledging three reasons in his favour: first, That he lived peaceably in their town, and had done nothing worthy of banishment; secondly, That it was enough to interdict him from preaching in public; and, lastly, That they had reason to apprehend danger from the populace, who would not quietly be deprived of so edifying a person. The province was obliged to have recourse to the prince of Orange, who was marquis

of Ter-Veer; and who ordered Labadie to submit, forbidding at the same time any of the inhabitants to harbour him.

In this exigence, he resumed the attempt he had vainly made before, of associating with madam Bourignon in Noordstrand; but she happened not to think him refined enough in the mystic theology to become her colleague, nor supple enough to be put in the number of her disciples; so that, meeting with a rebuff on that side, he formed a little settlement betwixt Utrecht and Amsterdam, where he set up a printing-press, which sent forth many of his works. Here the number of his followers increased, and would have grown very large, had he not been betrayed by some deserters; who, publishing the history of his private life, and manner of teaching, took care to inform the public of the familiarities he took with his female pupils, under pretence of uniting them more closely to God. From this retreat he sent his apostles through the great towns in Holland, in order to make proselytes, especially in the richest houses; but, not being able to secure any residence where he might be set above the fear of want, he went to Erfurt; and, being driven thence by the wars, was obliged to retire to Altena in Holstein, where a violent colic carried him off, 1674, in his 65th year. He died in the arms of Mademoiselle Schurman, who, as a faithful companion, constantly attended him wherever he went. This is the most generally received account of his death (B): yet others tell us, that he went to Wievaert (c), a lordship of Frizeland, belonging to the house of Sommersdyck; where four ladies, sisters of that family, provided him a retreat, and formed a small church, called "The church of Jesus Christ retired from the world." His works are numerous, amounting to upwards of thirty articles; but surely not worthy to be recorded.

Moreri,
tom. v.
edit. 1740.

[B] Bayle's Dict. in M. Schurman's article.

[C] It is certain, that our author's chief disciple Yvon was pastor of this church in 1677, when it was visited by Sir William Penn the English Quaker; who, having observed that Wievaert was the mansion-house of the Sommer-dycks, daughters to a nobleman at the Hague, people of great breeding and inheritance, tells us, that these, with several others,

being affected with the zealous declamation of John de Labadie, against the dead and formal churches of the world, and awakened to seek after a more spiritual fellowship and society, separated from the common Calvinist churches, and followed him in the way of a reformed Independency. Yvon the chief pastor gave us the history of J. de Labadie's education, &c. Penn's life, prefixed to his works, p. 90 and 91.

LABAT.

LABAT (JOHN BAPTIST), a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philosophy at Nancy. In 1693, he went to America in quality of missionary; and, at his return to France, in 1705, was sent to Bologna, to give an account of his mission to a chapter of the Dominicans. He continued several years in Italy; but, at length returning home, died at Paris, Jan. 6, 1738. His principal works are, "1. Nouveau voyage aux isles de l'Amerique," 6 vol. 8vo. 2. "Voyages en Espagne & en Italie," 8 vol. 12mo. 3. Nouvelle relation de l'Afrique Occidentale," 5 vol. 12mo. As Labat was never in Africa, this work is compiled from the relation of others. He also published, 4. "Voyage du chevalier des Merchaïs in Guinee," 4 vol. 12mo; and, 5. "La Relation historique de l'Ethiopie Occidentale," translated from the Latin of father Cavazzi, a Capuchin, 4 vol. in 12mo.

LABERIUS, an ancient Roman knight, who excelled in writing *Mimes*, or little satirical productions for the stage. Though men of birth made no scruple to furnish out such entertainments, yet it was highly disgracing to represent them in their own persons. Nevertheless, Julius Cæsar would have Laberius act one of his own Mimes; and, though Laberius made all the opposition he could, yet Cæsar compelled him. The Prologue to the piece is still extant, and Rollin thinks it one of the most beautiful morsels of Antiquity. Laberius bemoans himself for the necessity he was under in a very affecting manner, yet preserving a very respectful observance of Cæsar; but in the course of the piece, glances several strokes of satire at him, which touched him so sensibly, as to turn the eyes of the spectators upon him. Cæsar, by way of revenge, gave the preference to Publius Syrus, who was his rival upon the same theatre; yet, when the Mimes were over, presented him with a ring, as if to re-establish him in his rank: for Laberius, in the Prologue, had lamented, that from an *Eques* he should now become a *Mimus*:

"Eques Romanus ex lare egressus meo

"Domum revertar Mimus: nimirum hoc die

"Uno plus vixi, mihi quam vivendum fuit."

The very small fragments, which remain of Laberius, have been often collected and printed, with those of Ennius, Lucilius, Publius Syrus, &c.

LABOUREUR (JOHN LE), was born in 1623 at Montmorency near Paris, of which city his father was bailiff. He had scarcely attained his 18th year, when he became known to the literary world by the collection of monuments of illustrious persons buried in the church of the Celestines at Paris, together with their eloges, genealogies, arms, and mottoes. This work appeared in 1642, 4to; and, although disclaimed by the author on account of its imperfection, yet was so well received by the public, that a second edition came out the following year. In 1644, he was at court in quality of a waiting gentleman, when he was chosen to attend the marshalefs de Guebriant, charged with conducting the princess Mary de Gonzaga into Poland, in order to her marriage with Ladislaus IV. Our author returned with the ambassadefs the following year, and printed, in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvigné. In 1664, his majesty, out of his special favour, made him commander of the order of St. Michael. He had many years before begun a translation of the history of Charles VI, written by a monk of St Denys, and continued by John Le Fevre, called of St. Remy: but, though this translation was finished in 1656, it was not published till 1663; and then too came out with a very small part of those commentaries, which, according to his promise, were to have filled two volumes [A]. He had also published, in 1656, the history of his mistress the marshalefs of Guebriant with the genealogy of Budos, and some other houses of Britany: and gave the public an excellent edition of the memoirs of Machael de Castelnau, with several genealogical histories, 1659, in 2 vol. fol. [B]. He continued to employ himself in writing other pieces in the same way, some of which were published after his death [C], which happened in 1675. He had a brother named Louis Le Laboureur, who was bailiff of Montmorency,

[A] He took no notice of this defect; nor is it known what became of his Collections, only that all his papers, found after his death, came into the hands of Mr. Clarimbaut, genealogist of the order of the Holy Ghost, who applied himself to that study, by our author's advice.

[B] This edition is very curious and scarce. It sold for 180 livres

in the sale of Mr. Colbert's library.

[C] Le Menetrier in 1682 published "Tableaux genealogues, ou les seize quartiers des Rois de France depuis St. Louis." 2. His treatise "De l'origine des Armoiries" came out in 1684. There is also of his writing "A History of the peerage of France," preserved in the royal library.

and

and author of several pieces of poetry [D]. He died in 1679. These also had an uncle, Claude Le Laboureur, provost of the abbey of L'isle Barbe, upon the Seine, near Lyons, who, in 1643, published "Notes and Corrections upon the Breviary of Lyons;" and, in 1665, 1681, and 1682, "Les Mesures de l'isle Barbe," i. e. an historical account of every thing relating to that abbey: but the little caution which he observed in speaking of the chapter of St. John at Lyons, obliged him to resign his provostship, and raised him an enemy in the person of Bésian d'Arroy, a prebendary of the church, who in 1644 refuted his "Notes and Corrections," and his "Measures" in 1668 [E]. Dom. Claude published "A treatise of the Origin of arms, against Menetrier," and "A genealogical history of the house of St. Colombe," which was printed in 1673.

[D] Viz. In 1647, "Les Conquetes au duc d'Anguien;" in 1664, "Le poeme de Charlemagne;" in 1669, "Les avantages de la langue Francoise sur la Latine;" and "Les promenodes de St. Germain."

[E] The first was intituled, "L'Apologie de l'eglise de Lyon," and the other "Histoire de l'abbaye de l'isle Barbe."

LACARRY (GILES), a French Jesuit, who was born in 1605, and died in 1684. He was successively professor of polite literature, philosophy, and theology; performed missions; and went through several departments of business in his society. Nevertheless, he found time to be the author of several useful works; useful especially for understanding the history of his country; the most considerable of which are as follows: 1. "Historia Galliarum sub Præfectis Prætorii Galliorum, 1672," in 4to. 2. "Historia Colloniarum a Gallis in exteras nationes missarum, 1677," in 4to. 3. "De regibus Franciæ et lege Salica." 4. "Historia Promana, 1671," in 4to. This includes the period from Julius Cæsar to Constantine, and is supported and illustrated by medals and other monuments of antiquity. 5. "Notitia Provinciarum Imperii utriusque cum notis, 1675," in 4to. He gave also good editions of "Velleius Paterculus," and "Tacitus de Germania."

LACTANTIUS (FIRMIAN), or LUCIUS CÆLIUS (FIRMIANUS), an eminent father of the church, was, as some say, an African, or, according to others, a native of Fermo, a town in the marche of Ancona, whence he is supposed to have taken his surname. Arnobius was his preceptor. He studied rhetoric in Africa, and with so great reputation, that Constantine the

Roman emperor appointed him preceptor to his son Crispus. This brought him to court; but he was so far from giving into the pleasures or corruptions incident to that station, that, amidst very great opportunities of amassing riches, he lived so poor as even frequently to want necessaries. He is the most eloquent of all the ecclesiastical Latin authors. He formed himself upon Cicero, and wrote in such a pure, smooth, and natural style, and so much in the taste and manner of the Roman orator, that he is generally distinguished by the title of "The Christian Cicero." We have several pieces of his, the principal of which is his "Institutiones divinæ," in 7 books: he composed them about the year 320, in defence of Christianity, against all its opposers. Of this treatise he made an abridgement, whereof we have only a part, and added it to another tract, "De Ira Divina." He had before written a book "De Operibus Dei," in which he proves the creation of man, and the divine providence. St. Jerome mentions other works of our author; as, "Two books to Æsclepiades:" "Eight books of letters;" a book intituled "The Festin," composed before he went to Nicomedia; a poem in hexameter verse, containing a description of his journey thither; a treatise intituled "The Grammarian," and another "De Persecutione [A]:" but all these are lost. Several others have been falsely attributed to him; as, the poem called "The Phoenix," which is the production of a Pagan, and not of a Christian. The poem "upon Easter" indeed appears to have been written by a Christian, but one who lived after the time of Lactantius: that "Of the Passion of Christ" is not in his style. The "Arguments upon the Metamorphoses of Ovid," and the "Notes upon the Thebaid of Statius," have for their true author Lactantius Placidius the grammarian.

The character of Lactantius as a Christian writer is, that he refutes Paganism with great strength of reasoning; but is not so happy in establishing Christianity upon a solid foundation. He treats divinity too much as a philosopher. He did not understand thoroughly the nature of the Christian mysteries, and hath fallen into several errors. His works have gone through a great number of editions, the

[A] The piece, first published by Baluze, "De Morte persecutorum," was not written by Lactantius, but probably by Lucius Cæcilius, who flourished in the beginning of the fourth century, as is shewn by father Nourri, who put out a new edition in 1710. The design of it is to shew, that all the persecutors of Christianity came to a miserable end.

first of which was published at Rome, in 1468, folio; and the last, which is the most ample, at Paris, 1748, in 2 vols. 4to.

LADVCOAT (JOHN BAPTIST), a learned Frenchman, was librarian and a professor in the Sorbonne, and died in 1766. He was the author of, 1. "Dictionnaire "Geographique Portatif," in 8vo: an useful work, and often printed; and, what may seem curious to us, the author published it under the fictitious name of Volgien, and pretended it to be a translation from the English, in order to give credit to it. Nay, he even printed the English along with it, as if the original. 2. "Dictionnaire "Historique Portatif," in 2 vols. 8vo. This is little more than an abridgement of Moreri, with additions. 3. "Hebrew Grammar," for the use of his pupils, 1744, in 8vo.

LAET (JOHN DE), an Indian director, and distinguished by his knowledge in history and geography, was born at Antwerp, and died there in 1640; leaving some very useful works behind him. 1. "Novus Orbis, "Leyden, 1633," in folio. He translated it himself into French; and it was printed again at Leyden, 1640, in folio. 2. "Historia naturalis Brasiliæ," in folio, with cuts. 3. "De Regis Hispaniæ regnis et opibus," in 8vo. 4. "Respublica Belgarum." 5. "Gallia." 6. "Turcici Imperii Status." 7. "Persici Imperii "Status." The four last little works, printed by Elzevir in 24to, treat in a general way of the climate, produce, religion, manners, civil and political government, of these several states; and have served at least as a good model for future improvements. A more considerable work employed the last years of Laet's life; and that was an edition of "Vitruvius," which was printed also by Elzevir, 1649, in folio; accompanied with the notes of learned men, and pieces of other writers upon the same subject.

LÆVINUS (TORRENTINUS), commonly called VANDER BEKEN or TORRENTIN, a very learned man, was a native of Ghent, and bred in the university of Louvain, where he studied law and philosophy. He afterwards made the tour of Italy, where his virtues obtained him the friendship of the most illustrious personages of that

time, as the cardinals Sirlet, Borromeus, and Moron, as also Manutius, de Gambara, &c. On his return into the Low Countries, he was made canon of Liege, and afterwards became vicar-general to Ernest de Baviere, the bishop of that see. At length, having executed an embassy to Philip II. of Spain, with suitable abilities, he was deemed worthy of the bishopric of Antwerp, in which he succeeded Francis Sonnius, the first prelate of that see. Hence he was translated to the metropolitan church of Mechlin, and died there in 1595; having founded a college of Jesuits at Louvain, the place of his education, to which he left his library, with several medals and other curiosities. Lævinus composed several poems, some of which, dedicated to pope Pius V, procured him the character of being, after Horace, prince of the Lyric poets; and also published an edition of "Suetonius," with excellent notes.

LAFITAU, a French Jesuit, distinguished by his taste for belles lettres and history, died about 1755. He was a missionary among the Iroquois; and his work intitled "*Mœurs des Sauvages Américains, comparées aux Mœurs des premiers temps,*" and printed at Paris 1723, in 2 vols. 4to, is much esteemed.

LA FONTAINE. See FONTAINE.

LAINÉZ (ALEXANDER), a good French poet, was born in 1650 at Chimay in Hainault, and was of the same family with father Lainez, second general of the Jesuits. He was educated at Rheims, where the vivacity and pleasantry of his wit procured him an acquaintance with the chief persons of the town, and an admittance among the best companies. At length he came to Paris, and attended the chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Several other officers of the army attended these lectures, making their remarks, and proposing their difficulties, which produced very agreeable and useful conversations. Some time afterwards Lainez travelled into Greece, and visited the isles of the Archipelago, Constantinople, Asia Minor, Palestine, Egypt, Malta, and Sicily. Thence he made a tour through the principal towns of Italy; and, returning through Switzerland into France, arrived at Chimay in a very bad equipage: so that he was constrained to live obscurely, and had done so for two years,

years, when the abbé Faultrier, intendant of Hainault, having received orders from the king to seize some scandalous libels that were handed about upon the frontier of Flanders, forced himself by violence into his chamber. There he found Lainez wrapped up in an old morning-gown, surrounded with a heap of papers, all in the greatest confusion. He accosted him as a guilty person, and seized his papers. Lainez answered with modesty, proved the injustice of the suspicion, and the examination of his papers added conviction to his arguments. The abbé Faultrier was much pleased to find him innocent; and, having had this occasion of knowing his merit, took him home with him, got him new rigged (for Lainez had then no cloaths in the world besides the aforesaid tattered night-gown), gave him both lodging and diet, and treated him as a friend. Four months after, Lainez followed his benefactor to Paris, and lived with him at the arsenal: but, in half a year's time, finding the little restraint this laid him under not at all agreeable to his spirit, he obtained leave to retire. This being granted, he made an excursion to Holland to visit Bayle, and then crossed the water to England; whence, at last, he returned to settle at Paris, where he passed his days betwixt study and pleasure, especially that of the table. He was a great poet, a great classic, and a great geographer, and, if possible, a still greater drinker. Nobody exactly knew where he lodged. When he was carried homeward in any body's chariot, he always ordered himself to be set down on the Pont-neuf, whence he went on foot to his lodgings. His friends, who were very numerous, and among them several persons of distinguished birth as well as merit, never gave him any trouble on that head. They did not care where he lodged, if they could often have the happiness of his company. His conversation at once charmed and instructed them. He was lively, agreeable, fruitful, and brilliant. He talked upon all kinds of subjects, and talked well upon all. He was a perfect master of Latin, Italian, and Spanish, and of all the best authors in each of those languages. The greatest part of the day he usually devoted to his studies, and the rest was passed in pleasure. As one of his friends expressed his surprize to see him in the king's library at eight in the morning, after a repast of twelve hours the preceding evening, Lainez answered him in this distich extempore:

“*Regnant nocte calix, volvuntur biblia mane,*

“*Cum Phœbo Bacchus dividit imperium.*”

He died at Paris, April 18, 1710. Although he composed a great deal of poetry, yet we have little of it left because he satisfied himself with reciting his verses in company, without communicating them upon paper. The greatest part of his pieces were made in company, over a bottle and extempore: so that they are short, but sprightly, easy, full of wit, and very ingenious. Almost all his papers came into the hands of Dr. Chambou, his physician.

LAIRE SSE (GERARD), an eminent Flemish painter, was born at Liege, in 1640. His father, who was a tolerable painter, put his son first to study the belles lettres, poetry, and music; to the last of which Gerard dedicated a day in every week: but at length taught him to design, and made him copy the best pictures, particularly those of Bartholet Flamael, a canon of that city. At the age of fifteen, Gerard began to paint portraits tolerably: some historical pieces which he did for the electors of Cologne and Brandenburg contributed to make him known, and gave him great reputation. The ease with which he got his money tempted him to part with it as easily, and run into expence. He was fond of dress, and making a figure in the world; he had also an ambition to please the ladies, the liveliness of his wit compensating, in some degree, for the deformity of his person. But one of his mistresses, whom he had abandoned, to revenge his contempt, having wounded him dangerously with a knife, made him resolve to avoid such scrapes for the future, and, by marrying, to put an end to his gallantries. Being settled at Utrecht, and very low in purse, he was seized with a contagious distemper; and his wife lying-in at the same time, he was reduced to offer a picture to sale for present support, which, in three days time, was bought by a Hollander of fortune, who engaged him to go to Amsterdam. Accordingly Lairesse settled himself there; and his reputation rose to so high a pitch, that the Hollanders esteem him the best history-painter of their country, and commonly call him their second Raphael; Hemskirk is their first.

His manner was grand and poetical; he was a perfect master of history, allegory, and fable; his invention was quick, nor had his taste of designing any thing of the Flemish manner. His pictures are distinguished by the grandeur of the composition, and by the back grounds, rich in architecture, an uncommon circumstance in that country. Yet, it is certain, his figures are often too short, and

sometimes

sometimes want gracefulness. Laireffe was fond of Poussin's and Pietro Festa's manner. A voyage to Italy would have given his figures more delicacy and dignity. With such great talents, nobody had it more in his power to arrive at perfection than he. At length, borne down with infirmities, aggravated by the loss of his eye-sight, he finished his days at Amsterdam, in 1711, at the age of 71.

He had three sons, of whom two were painters and his disciples. He had also three brothers, Ernest, James, and John: Ernest and John painted animals, and James was a flower-painter. He engraved a great deal in aqua-fortis. His work consists of 256 plates, great and small, more than the half of which are by his own hand; the others are engraved by Poole, Berge, Glauber, &c. Laireffe wrote an excellent book upon the art, which has been translated into English, and printed both in 4to and 8vo at London.

L A I S; a courtesan of such renown and antiquity, that, like Homer, it is said several cities claimed the glory of her birth; but that honour is most generally given to Hyccara, a city of Sicily. However this be, it is agreed on all hands that she was taken from her native place when young (about seven years of age) by Nicias, the Athenian general; who plundered it, and, among other spoils, carried her away into Greece. Thus transplanted, she settled at Corinth, which was the fittest place in the world for a woman who resolved to set up as a lady of pleasure [A]; and she managed her business so well, and obtained such a reputation in it, that no one of her profession ever succeeded better. The temple of Venus seems to have been the place of ren-

[A] According to Plutarch, she was sold amongst the rest of the inhabitants, and carried into Peloponnesus, to Corinth, being still a virgin. It has been said, that she was first debauched by the famous Apelles. She was but a young girl, says this story, when that prince of painters, seeing her return from the wall, was struck with her beauty; and prevailed on her to go along with him to a feast, where he was to meet several of his friends: and that these raillied him for bringing a raw girl instead of a courtesan to them.

"Do not you trouble yourselves about that," replied he; "I shall instruct her in such a manner, that, before three years are past, she shall know her bu-

siness to perfection." Lais, accordingly, became one of the most celebrated courtesans of the age. The painters frequented her house, in order to take a copy of her fine breast; and Apelles, as a painter, no doubt made use of the same original. Athenæus, lib. 13. p. 588. Bayle indeed discredits this story, on account of the seeming anachronisms of the age of Apelles; but this perhaps will not be thought sufficient reason, when we consider the uncertainty of the ancient chronology; however that be, it is certain the story is entirely in character, the painters at this day hiring the most beautiful prostitutes for the same purpose.

dezzous,

deizvous, where these ladies stood to be hired. It is undisputed, that they had a considerable share in the public worship of that temple; there being an ancient law at Corinth, by which it was enacted, that, when the city should make publick application to Venus for any important favour, they should gather up as many courtezans as could be found, to assist at the procession; and, praying to that goddess, that they should continue the last in her temple. It was also an article of their creed, that the courtezans had very much contributed to the preservation of Greece, by the prayers they offered up to Venus at Xerxes's invasion; and the citizens used to promise a certain number of those creatures to that goddess, if she granted their petition [B].

Lais knew how to turn this profligate superstition to her own advantage; she gave out, how it was revealed to her by Venus, that she should signalize herself and acquire considerable riches. The goddess having appeared to her in a dream at night, and informed her of the arrival of some lovers who were immensely rich, this device brought in customers of all ranks and occupations; the most illustrious orators, as well as the most unfociable philosophers, fell into the snare, and became her inamoratoes. Hence, upon the same principle, and with the same trading craft, as soon as she found the demands increase, she raised her price, so that she got a great deal of money; for a vast number of the richest men flocked to her from all parts of Greece, nor would she admit any man who did not come up to the extravagance of her demands: this gave rise to the proverb among the Greeks, "It is not in every man's power to sail to Corinth." Her demands were generally complied with; yet sometimes there happened a mortifying disappointment. The famous orator Demosthenes went on purpose to Corinth, to pass a night with her: Lais asked him ten thousand drachms, or about 317*l*. The orator was struck with amazement; and, perfectly frightened at her saucy extravagance, left her, consoling himself with this sententious piece of philosophy, "I will not buy repentance at so dear a rate."

But Aristippus, the founder of the Cyrenaic philosophers, was of a different way of thinking. In reality, that phi-

[B] Xenophon, the Corinthian, made such a promise in case he should be conqueror at the Olympic games; and, having gained the victory, performed his promise very punctually. He consecrated twenty-five

to the service of Venus, and offered them during the ceremony of the sacrifice, which he made to that goddess, after his return from the Olympic

philosopher

philosopher was the fittest person in the world to be a keeper of such an unrestrained harlot as Lais. He was quite easy with regard to the fidelity of his mistresses; he entertained no troublesome jealousies about them, not at all caring what favours they bestowed elsewhere. The courtesan accordingly indulged her fancy to the utmost. These creatures, it is observed, while they prostitute themselves for hire where they have no affection, are not without their amorous intercourses, to which love, pure love, is the sole unadulterated motive. Diogenes enjoyed this delightful envied happiness. That Cynic became sensible of the power of her charms, and found her very kind; she felt a particular relish in his nastiness, so that his poverty was no bar to his pleasure; as she admitted him, without a fee, for her own gratification. This was represented to Aristippus by his servant, who could not bear to see his master spend such large sums as he did upon our harlot: but it was to no purpose. Aristippus answered, "I pay her well, not to prevent others from enjoying her, but that I may enjoy her myself." Neither was this enjoyment at all disturbed by being told, that Lais had no love for him: "I do not imagine," replied he, "that the wine I drink, or the fish I eat, love me, and yet I take a pleasure in living upon them." Even Diogenes made sport with his brother philosopher on the occasion: "You lie with a common whore," says the Cynic; "either forsake her, or be a Cynic like me." "Do you think it ridiculous," replied Aristippus, "to embark on a ship, which has carried several other passengers [c]?"

Tassoni gives us a very diverting description of the dress, in which these two philosophers used to ramble about Lais's house. What a pretty thing, says that author, was it to see Diogenes the Cynic, with a cloak of coarse cloth, all ragged and patched, with a dirty face, without a shirt, nasty and lousy, setting up for a lover, and walking before the famous Lais's door; and, on the other hand, to see his rival, Aristippus, all perfumed, neatly dressed, spitting civet, looking with an evil eye upon the other, and climbing upon the wall; while the lady stands at her window, delighted not a little with their walking in the dew [d]. Aristippus, however, was no slave to this passion; he did

[c] Athenæus ubi supra. Bayle says there is, in Du Verdier's Bibliothèque. Franc. p. 989, a very pretty poem upon this subject, by Peter de

Brach, of Bourdeaux.

[d] Tassoni's *Pensieri diversi*, l. 7. c. 11. p. 228.

not indeed escape that reflexion among the gibbers, but he answered very appositely, “ I keep Lais, am not kept by her; I go to Lais’s house, I have a right to do it; but she does not govern or rule over me; I am the master of this correspondence, and can put a stop to it whenever I please.” The report of her aspiring at universal monarchy, by the force of her charms, is entirely in character; and greatly countenanced by the few exceptions to it, which we meet with in ancient writers. Bayle, with all his diligence, was able to find but one instance, in which she suffered a defeat: which was in attempting to subdue the continency of Xenocrates. It seems she laid a wager, that she would oblige that philosopher to divert himself with her at the sport of love: to which end, she feigned to be frightened, and, with that pretence, took sanctuary in his house, continuing there all night; but he did not touch her. When the wager was demanded, “ I did not pretend,” said she, “ to lay a wager about a mere block, but about a man.”

It is not doubted but she had a monument raised to her by the Greeks: Tatian charges it upon them, and mentions the sculptor’s name, Turnus [E]. Such an instance of devotion is agreeable enough to the debauched manners of the Corinthians. It is much more remarkable, that a woman, who had followed the trade of a prostitute all her life, should herself preserve still a heart susceptible of real love; and to that degree, as to leave Corinth, where she had always a crowd of lovers, and pass into Thessaly, to meet a young man called Hippolochus, with whom she was passionately in love. In this step she departed notoriously from her character; and in this country she fell a sacrifice to the envy and jealousy raised by her beauty. Her rivals here, seeing themselves so much eclipsed, became desperate, and resolved to get rid of her at any rate: cruelty is the proper food of revenge: these furies, having conducted her into the temple of Venus, there stoned her to death. The temple afterwards carried a mark expressive of that crime, being called “ The temple of Venus the manslayer;” or, “ Venus prophaned [F].” A tomb was also built to Lais, on the banks of the river Peneus, where she was interred, on which an inscription was put, to the following purport:

[E] Whence Bayle infers, that Turnus must have been a very famous master in his art; and yet no mention is made of him by Pliny, or any other

writer. [F] The first of these names is given by Plutarch, the other by Athenæus.

" Proud Greece, invincible by her couaage, has been van-
 " quished by the heavenly beauty of this Lais, whom Love
 " begot, and Corinth educated. Here she lies in the ce-
 " lebrated fields of Theffaly." The Corinthians also, in
 the suburbs of that city, erected a monument to her, on
 which was engraved the figure of a lionsess, resting her fore
 feet on a ram. This is the account of this courtesan's
 death, which is given by Plutarch. However, this opi-
 nion has not been universally embraced; some authors as-
 serting, that she was choaked with an olive stone, in which
 case, as Bayle observes, her death had happened much like
 that of Anacreon. Others pretend, that she died in the
 venercal act. This was a glorious death, continues Bayle,
 for a person who had consecrated herself to the service of
 Venus; it was dying in the bed of honour, and when she
 was giving signal proofs of her loyalty. Lais, in her pro-
 fession, did what Vespasian required from the emperors in
 theirs. There are authors who differ from Plutarch also
 with regard to her age when she died, and tells us that
 Lais lived to be old, and turned bawd. This she is re-
 proached with by Claudian: " Thus the Corinthian Lais,"
 says he, " grown rich by the love of young men, and
 " the spoils of two seas, when old-age came upon her,
 " when the crowd of lovers forsook her, when she was ob-
 " liged to lie alone all night, and there was seldom any
 " knocking at her door, when she was frightened at her
 " own face seen in the glass; yet she would continue her
 " ancient trade; she turned bawd, and though a decrepit
 " old woman, she could not leave her beloved stew; her
 " inclinations were still the same, though she could not
 " gratify them. This last misery is the natural consequence,
 " and therefore surely a most providential punishment of
 " this vice." The truth of this story must rest upon the
 author, and perhaps may be nothing more than a poetical
 piece of imagery. The circumstance of being frightened
 at the sight of her face in the glass was apparently borrowed
 from an epigram of Plato, translated into Latin by Auso-
 nius, wherein she is represented making the following
 speech: " I Lais, now grown an old woman, consecrate
 " my looking-glass to Venus. Let her, whose beauty is
 " everlasting, use it everlastingly; it is a suitable piece of
 " furniture for her, whose everlasting beauty must be pleased
 " with using it everlastingly; for my part, I have no longer
 " any occasion for it, since I do not care to see myself in
 " it as I am now, and I cannot see myself as I was for-
 " merly."

LAMBECIUS (PETER) a learned German writer, was born in 1628 at Hamburg: but went, while very young, into Holland, by the direction of Lucas Holstenius, keeper of the Vatican library, who was his maternal uncle, and defrayed the expence of his education. From Holland he removed to Paris; and made so quick a proficiency in literature, that at nineteen he obtained a good reputation in the learned world, by a work intituled “*In-cubrationum Gallianarum Prodigia* [A].” After this, he was retained by Charles de Montchal, archbishop of Thoulouse, in whose house he resided for eight months, and was two years in Rome with cardinal Barberini. He had taken his degree of doctor of law in France some years before; and being appointed professor of history in 1652, at Hamburg, he returned to his native place, settled there, and was made rector of the college in 1660. But in this station he met with a thousand vexations, being accused of heterodoxy, and even of atheism; and, while his labours and writings were bitterly censured, his scholars riotously refused all obedience to him. To provide a comfortable resource against these troubles, he married a person with a large estate; but this match proved the completion of his misfortunes. His wife was old, and so covetous, that she would not suffer her husband to touch any of her pelf. She declared her mind so soon upon this subject, that the nuptials had not been celebrated a fortnight, when Lambecius, disgusted, and weary of his condition, left his house and his native country, with a resolution never to return. Herein he did no more than follow the advice of the queen of Sweden, who suggested this retreat to him. The first route he took was to the court of Vienna, where he had the honour of paying his respects to the emperor of Germany; but he hastened thence to Rome, and there publicly professed himself a Roman Catholic. It was this, at the bottom, that had been the source of all his persecutions at Hamburg. The truth is, that he had been many years a convert to the Roman faith. The work was begun by Nihufius, a famous proselyte to that religion, who had the direction of his studies in Holland; after which Sirmond the Jesuit completed the business at Paris, so early as 1647: and, though he kept his conversion a secret, continuing outwardly to profess Lutheranism, yet the course

[A] This is an essay of observation on Aulus Gellius. It was printed at Paris in 1647.

of his education abroad made it more than suspected by his countrymen at home, who could not be imposed upon by the mask which he put on of conforming to the established religion. Returning towards the end of 1662 to Vienna, the emperor received him graciously, and, for a present subsistence, made him his sublibrarian: and, May 1663, he succeeded to the post of principal library-keeper, together with the title of counsellor and imperial historiographer.

He held this place as long as he lived, and acquired a great reputation by the books he published [B]. He died in 1680, and was succeeded in the librarian's place by Daniel Nepelius, who says he died of a dropsy [c].

Bayle,
Moreri.

[B] Besides the essay on Gellius, he published "Origines Hamburgenses, five liber rerum Hamburgens. pri- mus—ab ann. 808 ad ann. 1225, &c. Hamb. 1652," 4to. He designed to bring down the history to his own time; but he published only "Liber secundus Rer. Hamb. ab A. C. 1225 ad A. C. 1292, &c. Hamb. 1661," 4to. To which is added, among other curiosities, "A dissertation upon an ass playing on the harp, which is engraved on a tomb stone in the cathedral church." He displayed great learning in his "Animadversiones ad Codini Origines Constantinopolitanae et ad Anonymi excerpta, et ad

"Leonis Imp. oracula, Paris, 1665," fol. He also published some orations in 1660, and a catalogue of the MSS in the emperor's library at Vienna. This was divided into 8 vol. folio; but was left incomplete. It was done in a critical and historical manner, and contains many curious particulars. In this he distinguished himself from other compilers of catalogues; and has been copied largely among ourselves, in the catalogue of the Harleian MSS. in the British Museum, which treasure was first opened for public use in 1759.

[c] Mollorus in Isag. ad hist. Chersonens. Cimbricæ, tom. iii, p. 340.

L A M B E R T (ANNE THERESE, Marquise de), a most ingenious French lady, was daughter of a Master of the Accounts, and born at Paris in 1647. She lost her father at three years old; and her mother re-married to the ingenious Bachaumont, who took a singular pleasure in cultivating the happy talents of his daughter in law. She was married to Henry Lambert, Marquis of S. Bris, in 1666, and lost him in 1686. After this, she had long and painful law-suits, where her All was at stake; but, succeeding at length, she settled in Paris, and kept an house where it was an honour to be admitted. All the polite among the lettered tribe resorted thither, for the sake of conversation; for, it seems, hers was almost the only house that was free from the malady of gaming, and Fontenelle has taken notice, that the delinquents in this way would frequently glance a stroke at Madame de Lambert's. This lady died in 1733, aged 86; having been the authoress of some very pleasing productions, which have been collected

and printed in 2 vols. 12mo. The principal are, 1. "Avis
 "d'une mere à son fils, & d'une mere à sa fille." These
 are not dry precepts, in a didactic way, but the easy and
 elegant effusions of a noble and delicate spirit. 2. "Nou-
 "velles Réflexions sur les femmes." 3. "Traité de l'Ami-
 "tie." "Her treatise upon friendship," says Voltaire,
 "shews that she deserved to have friends." 4. "Traité
 "de la Veillesse." 5. "La Femme Hermite:" and
 several small pieces of morality and literature. Fine sense,
 fine taste, and a fine spirit, run through all her works.

Essai sur
 l'Hist. Gen.
 tom. 7.

L A M B I N (DENYS), a noted commentator upon the
 classics, was born in 1516 at Montreuil in Piccardy, a pro-
 vince of France. Applying himself with indefatigable in-
 dustry to polite literature, he made an extraordinary pro-
 gress therein, especially in the critical knowledge of the
 classic authors. After some time he was taken into the re-
 tinue of cardinal Francis de Tournon, whom he attended
 into Italy, and where he continued several years. On his
 return to Paris, he was made king's professor of the belles
 lettres, which he had taught before at Amiens. He pub-
 lished commentaries upon Plautus, Lucretius, Cicero, and
 Horace; he translated into Latin Aristotle's morals and
 politics, and several pieces of Demosthenes and Æschines.
 He died, in 1572, of grief, for the loss of his friend Peter
 Ramus, who had his throat cut, in the grand massacre of
 the Protestants, on the famous, or rather infamous, vespers
 of St. Bartholomew. Lambin was not without apprehen-
 sions of suffering the same fate, notwithstanding he was
 otherwise a good Catholic. He was married to a gentle-
 woman of the Uresin family, by whom he had a son, who
 survived him, and published some of his posthumous
 works.

The character of his genius is seen in his writings, by
 which he acquired the reputation of a great scholar; but
 the prodigious heap of various lections, with which he
 loaded his commentaries, render them very tedious. That
 upon Horace is generally most esteemed; and that upon
 Cicero the least, on account of the liberty he has taken to
 change the text, without any authority from the manu-
 scripts, and against all the printed editions of that author.
 A list of his works is inserted in the note [A].

L A M-

[A] These are, "Commentarii in "Nepotem; in Horatium; in Plau-
 "Æmilium Probum seu Cornelium "tum; in Lucretium: in Ciceronem;
 "De

“ De utilitate linguæ Græcæ & recta
 “ Græcorum Latine interpretandorum
 “ ratione;” “ Oratio de rationis prin-
 “ cipatu & recta institutione;” “ Ora-
 “ tio habita pridie quam lib. tert.
 “ Aristotelis de republica explicaret;”
 “ De philosophia cum arte dicendi
 “ conjungenda oratio;” “ Annotati-
 “ ones in Alcinoium de doctrina Pla-

“ tonis;” “ Vita Ciceronis ex ejus ope-
 “ ribus collecta;” “ Epistolæ præfa-
 “ toriæ;” “ Epistolæ familiares;”
 “ Aristotelis politica & libri de mo-
 “ ribus, Lambino interprete;” “ Ad-
 “ versariæ Demosthenis & Æschinis
 “ orationes in linguam Latinam trans-
 “ latæ; &c.”

LAMBRUN (MARGARET), deserves to be recorded for her courage, as much as any of the heroines of ancient Rome. She was a Scotch woman, one of the retinue of Mary queen of Scots, as was also her husband, who dying of grief for the tragical end of that princess, his wife took up a resolution of revenging the death of both upon queen Elizabeth. For that purpose, she put on a man's habit; and, assuming the name of Anthony Sparke, repaired to the court of the queen of England; carrying always with her a brace of pistols, one to kill Elizabeth, and the other to shoot herself, in order to avoid the hands of justice; but her design happened to miscarry, by an accident, which saved the queen's life. One day, as she was pushing through the crowd to come up to her majesty, who was then walking in her garden, she chanced to drop one of the pistols. This being seen by the guards, she was seized, in order to be sent immediately to prison; but the queen, not suspecting her to be one of her own sex, had a mind first to examine her. Accordingly, demanding her name, country, and quality, Margaret replied with an unmoved steadiness, “ Madam, though I appear in this
 “ habit, I am a woman; my name is Margaret Lambrun;
 “ I was several years in the service of queen Mary, my
 “ mistress, whom you have so unjustly put to death; and by
 “ her death you have also caused that of my husband, who
 “ died of grief to see so innocent a queen perish so iniquit-
 “ ously. Now as I had the greatest love and affection for
 “ both these personages, I resolved, at the peril of my
 “ life, to revenge their death by killing you, who are the
 “ cause of both. I confess to you, that I have suffered
 “ many struggles within my breast, and have made all
 “ possible efforts to divert my resolution from undertaking
 “ so pernicious a design, but all in vain: I found myself
 “ necessitated to prove by experience the certain truth of
 “ that maxim, that neither reason nor force can hinder a
 “ woman from vengeance, when she is impelled thereto
 “ by love.” As much reason as the queen had to be en-
 raged with this discourse, she heard it with coolness, and

H 2

answered

answered it calmly: "You are then persuaded, that, in this action, you have done your duty, and satisfied the demands which your love for your mistress and for your spouse indispensably required from you; but what think you now is it my duty to do to you?" This woman replied, with the same unmoved hardiness: "I will tell your majesty frankly my opinion, provided you will please to let me know, whether you put this question in the quality of a queen, or in that of a judge?" To which her majesty professing that it was in that of a queen; "Then," said Margaret, "your majesty ought to grant me a pardon." "But what assurance or security can you give me," says the queen, "that you will not make the like attempt upon some other occasion?" Lambrun replied; "Madam, a favour which is given under such restraint, is no more a favour; and, in so doing, your majesty would act against me as a judge." The queen, turning to some of her council, says, "I have been thirty years a queen, but don't remember to have had such a lecture ever read to me before:" and immediately granted the pardon entire and unconditional, against the opinion of the president of her council, who thought her majesty obliged to punish so daring an offender. And, this considered, Lambrun gave an excellent proof of her prudence, in begging the queen to extend her generosity one degree further, and grant her a safe conduct, till she should be set upon the coast of France; which Elizabeth complied with.

Memoirs
from Greg.
Leti Vie de
la reine Eli-
zabeth.

L A M I A, a celebrated Grecian courtesan, was daughter of one Cleanora, an Athenian. Being bred to music, she followed the business of a player on the flute, an occupation far from reputable. She was at first indeed esteemed for her skill in it, being no contemptible performer: but this trade soon led her to that of a courtesan—*facilis descensus Avernus*: the descent from one to the other is very prone and slippery: however, she managed her affairs very well in it, so that, after several prostitutions, she became the concubine of Ptolemy I, king of Egypt. With him being taken prisoner in an engagement at sea, near the island of Cyprus, where Demetrius Poliorcet gained the victory of Ptolemy, she changed her master: for, being brought to Demetrius, he was so much captivated with her, that though she was much older than he, and then in the decline of her beauty, he took her into his train, and she

she was ever after the most beloved of his mistresses [A]. This was the more remarkable, as he soon grew disgusted with his wife and her declining age; nor did his other mistresses spare their raileries on this occasion. He once at dinner asked Demo, one of these ladies, what she thought of Lamia, who was playing on the flute while they were at table? "She is an old woman," answered Demo. When the desert was brought, "Do you see," said he to Demo, "how many things Lamia sends me?" "My mother," replied Demo, "would send you a great many more, if you would also lie with her." The truth is, Lamia supplied the decays of beauty by other equally affecting charms; and, among many strange arts to enchant the king, is said to have bitten him frequently in the neck [B].

What wonder, that a prince, so abandonedly lascivious, became the scorn and contempt of the graver part of his court, and that all were not able to conceal their indignation? We are told, that, his ambassadors coming from him to the court of Lyfichamus, this prince, at his leisure hours, shewed them the marks of a lion's claws in his arms and thighs, and gave them an account of his fight with that wild beast with which he had been shut up by king Alexander; whereon the ambassadors answered with a smile, that "their king had also been severely bit in the neck by a wild beast called Lamia [C]." All this while the mistress basked and revelled in the sunshine of the royal bounty, which flowed so liberally upon her, that no kind of magnificence was spared in her manner of living. Did the mistresses of kings use to take delight in immortalizing their names by stately buildings? Lamia copied the example; and, among other edifices, built a very beautiful portico at Lycone [D]. To support her extravagances, the Athenians were loaded with taxes; and none vexed them more, than the order Demetrius gave them, to find him immediately two hundred and fifty talents. The money was raised with severity and haste; and, when it was ready, he commanded them to send it to Lamia, and to the other

[A] He was a lover to her alone, though he was beloved by his other women. Athenæus, lib. 13, p. 577.

[B] —Sive puer furens
Impressit memorem dente labris notam.

Hor. Ode 13, lib. 1.

[C] Plutarch in Demetrio.

[D] A description of it was published by one Polemon Athenæus ubi supra.

courtezans who waited upon her: "It is for soap," said he. This speech, and that use of the money, chagrined the Athenians more than the loss of it. Yet Lamia was not satisfied: over and above these sums, she obliged several persons to furnish her with money for an entertainment, she was preparing for Demetrius; upon which she spent such a prodigious sum, that a writer of comedies not unjustly styled her "Helenopolis," i.e. The conqueror of cities.

Notwithstanding these most tyrannical oppressions, the enslaved Athenians adored the tyrant, and carried their adulations to that extravagant height, as to build a temple to this courtesan, under the name of Venus Lamia. Demetrius himself was surprised at it, and declared publicly, that there was not then one citizen at Athens, who had any courage [E]. These are the chief particulars recorded of this famous courtesan, but we have no account either of her birth or her death. As to the rest of her character, it is said, she excelled in witty sayings and smart repartees,

[E] To this purpose, Tiberius is said, when he came from the senate-house, to cry out in the Greek tongue, "Oh, how ready these men are for slavery!" suggesting there-

by, that he himself, who would not suffer the nations under his government to be free, was yet ashamed of the base patience of those slaves. Plut. Demetr. and Tacitus.

LAMPRIIDIUS (*ÆLIUS*), a Latin historian, who flourished under the emperors Dioclesian and Constantine, in the fourth century. We have of his writing the lives of four emperors, viz. Commodus, Antoninus, Diadumenus, Heliogabalus; the two last of which he dedicated to Constantine the Great. The first edition of Lampridius, which was printed at Milan, ascribes to him the life of Alexander Severus; though the manuscript in the Palatine library, and Robert a Porta of Bologna, give it to Spartian. As they both had the same surname, *Ælius*, some authors will have them to be one and the same person. Vopiscus declares, that Lampridius is one of the writers, whom he imitated in his Life of Probus.

Vossius de
hist. Latin.
l. 2.

LAMPRIIDIUS (*BENEDICT*), of Cremona, a celebrated Latin poet in the XVIth century. He followed John Lascaris to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he also instructed youth, more for the profit than the reputation of that employ. Then he was invited to Mantua by Frederic Gonzaga, who appointed him tutor to his son.

Lampridius

Lampridius is said to have been of so timid a nature, that his friends could never prevail on him to speak in public. We have epigrams and lyric verses of this author, both in Greek and Latin, which were printed separately, and also among the “*Deliciæ*” of the Italian poets. His odes are observed to be grave and learned. In them he aimed to imitate Pindar ; but he wanted the force of that unrivalled poet.

Paul Jovius
and Baillet.

L A M Y (BERNARD), a learned French Protestant divine, was born at Mans in 1640. His father Alan Lamy, lord of Fontaine, though in no very easy circumstances, yet resolved to give him a liberal education, and for that purpose provided particular masters to instruct him ; but under these he made no great proficiency. The method they practised, of obliging their pupils to learn the rules of Syntax by heart, did not suit his genius, and gave him a distaste for the Latin language : which was however cured by the pleasure he took in the elements of Roman history and geography, taught him by one of his masters. Hence, as soon as his age permitted, he was sent to the college of Mans, to study under the fathers of the oratory ; and here made an extraordinary progress, not only in his humanities, but also in piety. The way of life, which these new masters led, pleased him more than their lectures, and he resolved to make it his choice. To that end he went to Paris in 1658 ; and, entering into the institution, immediately applied himself with an ardent zeal to all the duties of it. He had a great taste for the sciences, and went through them all. He knew how to reconcile the amusements of the belles lettres, and the flowers of rhetoric and poetry, with the study of the languages ; the profound meditations of mathematics with the thorns and briars of criticism ; Pagan philosophy with Christian morality, and liberal arts with the study of the holy scriptures ; together with rabbinical and theological literature.

After he had completed his course of philosophy at Saumur, under the father of Fontenelle, he went, in 1661, to Vendosme, in order to go through his humanities ; to perfect which, he was sent to Juilli in 1664. He entered into the priesthood in 1667, and afterwards had the care of instructing the youth in the college of Mans.. He discharged this office for two years, and then returned to Saumur to study divinity. The fathers Le Port and Martin were his masters in this science ; and as soon as he had finished his course under them, he taught philosophy in the

same place, and afterwards at Angiers. His attachment to the new philosophy disgusted several persons who continued still under the yoke of Aristotle, insomuch that they procured an order from court obliging him to quit Angiers. In 1676, he was sent to Grenoble; where cardinal Camus, having an opportunity of knowing his merit, conceived a great esteem for him, would have him near his person, and drew considerable services from him, in relation to the government of his diocese. After assisting many years in that diocese, he went to reside at Rouen, where he died Jan 29, 1715. His works are very numerous; written in French and Latin, but chiefly in French; and upon almost all subjects, as well in science as religion. His character is that of a modest man, and a lover of peace, who attacked nobody, and defended himself, when there was occasion, with a spirit of moderation and candor.

Anecdotes
of Bowyer,
by Nichols,
p. 335.

LANCASTER (NATHANAEL), D.D. was many years rector of Stanford Rivers, near Ongar in Essex; and author of the celebrated "Essay on Delicacy, 1748." In speaking of Dr. Lancaster, Mr. Hull the comedian, who was his nephew (in a note on "Select Letters between the late Dutchess of Somerset, Lady Luxborough, &c. &c. 1768," 2 vols. 8vo.), says, "He was a man of strong natural parts, great erudition, refined taste, and master of a nervous, and at the same time, elegant style, as is obvious to every one who has had the happiness to read the Essay here spoken of. His writings were fewer in number than their author's genius seemed to promise to his friends, and his publications less known than their intrinsic excellence deserved. Had he been as solicitous, as he was capable, to instruct and please the world, few prose-writers would have surpassed him; but in his latter years he lived a recluse, and whatever he composed in the hours of retired leisure he (unhappily for the public) ordered to be burned, which was religiously (I had almost said irreligious) performed. He was a native of Cheshire; and, in his early years, under the patronage and friendship of the late earl of Cholmondeley, mixed in all the more exalted scenes of polished life, where his lively spirit, and brilliant conversation, rendered him universally distinguished and esteemed; and even till within a few months of his decease (near 75 years of age) these faculties could scarce be said to be impaired. The Essay on Delicacy (of which we are now speaking),

“ speaking), the only material work of his which the editor knows to have survived him, was first printed in the year 1748, and has been very judiciously and meritoriously preserved by the late Mr. Doddsley, in his *Fugitive Pieces*.” Notwithstanding Mr. Hull’s assertion that his uncle wrote nothing but the “ *Essay*,” a Sermon of his, under the title of “ *Public Virtue, or the Love of our country*,” was printed in 1746, 4to. He was also author of a long anonymous rhapsodical poem, called “ *The Old Serpent, or Methodism Triumphant*,” 4to. The Doctor’s imprudence involved him so deeply in debt, that he was some time confined for it, and left his parsonage house in so ruinous a condition, that his successor Dr. Beadon was forced entirely to take it down. He died June 20, 1775, leaving two daughters, one of whom married to the Rev. Thomas Wetenhall, of Chester, chaplain of a man of war, and vicar of Walthamstow, Essex, from 1759 till his death 1776.

LANCELOT (CLAUDE), born at Paris in 1616, had a principal hand in some very useful works, which the Solitaires of Port Royal projected for the education of youth. He taught the belles lettres and mathematics in their school at Paris. He was afterwards charged with the education of the prince of Conti; but, being removed upon the death of the princess his mother, he took the habit of St. Benedict in the abbey of St. Cyran. Certain intestine troubles arising within these walls, he became a victim among others; and was banished to Ruimperlay, in Lower Brittany, where he died in 1695, aged 79. His principal works are, 1. “ *Nouvelle, Méthode pour apprendre la Langue Latine*, 1644,” 8vo. This has been looked upon as a judicious extract, from what Valla, Scaliger, Scioptius, and above all Sanctius, have written upon the subject. Lancelot is said to have been the first, who threw off the very ridiculous custom of giving boys rules to learn Latin in the Latin language. 2. “ *Nouvelle Méthode pour apprendre le Grec*, 1656,” in 8vo. These two grammars have been translated into English, under the title of “ *Port-Royal Grammars*.” “ If these Grammars,” says my voucher, “ be compared with other grammars that preceded them, it must be owned, that nobody before Lancelot had the art of scattering flowers over the dry barren fields of grammar.” He was also author of, or at least assisted

assisted in, other grammars, as “Grammaire Italienne, “Grammaire Espagnole, Grammaire générale & raisonnée:” but these are upon a less extended plan than the Greek and Latin.

LANCISI (JOHN MARCA), was born at Rome, Oct. 26, 1654. He went through his classical studies early; after which he completed his course in philosophy in the Roman college, and studied divinity for some time; but having, from his earlier years, had a turn to natural history, that taste engaged him to study medicine, to which he applied with great vigour. Anatomy, chemistry, and botany, were equally at first the object of his attention; he also studied geometry, which he thought might be of use. In 1672, he was created doctor of philosophy and physic; and, in 1675, obtained the place of physician in ordinary to the hospital of the Holy Ghost in Saffia. Here he made new improvements, by attending the patients, and writing the history of their several cases. He quitted this post in 1678, when he was admitted a member of the college of St. Saviour in Lauro, where he spent five years in reading the best authors upon physic. In 1684, he was appointed professor of anatomy in the college of Sapiientia, which office he discharged for thirteen years with great reputation. In 1668, pope Innocent XI. chose him for his physician and private chamberlain, though he was not above thirty-four years of age. This pope also, some time after, gave him a canon's stall in the church of St. Laurence and St. Damascus; but this he held only during the life of that pontiff, after whose death he resigned it. In 1699, pope Innocent falling sick, Lancisi was ordered, among others, to attend him: accordingly, he never left the pontiff's bed-side during his whole illness. After Innocent's death, he was chosen physician to the conclave; and Clement XI, succeeding to St. Peter's chair, made Lancisi his first physician and private chamberlain.

The rest of his life was employed in the practice of his profession, and in writing books. He died Jan. 21, 1720, aged 65. He had collected a library of more than twenty thousand volumes, which he gave in his life-time to the hospital of the Holy Ghost; for the use of the public, particularly of the young surgeons and physicians, who attended the patients in that hospital. This noble benefaction was opened in 1716; the pope, attended by a great
num-

number of cardinals, being present. We shall give a catalogue of his principal works below [A].

[A] "Johan. Mar. Lancisi archia-
tri pontificii Opera, quæ hæcenus
prodierant omnia, &c. Genevæ,
1718," 2 vol. 4to. The first vo-
lume contains the following pieces :
"De subitaneis mortibus; Dissertatio
de nativis deque adventitiis Romani
coeli qualitatibus; De noxiis Palu-
dum effluviis." The contents of the
second volume are, "Dissertatio his-
torica de Bovilla Peste ex Campaniæ
finibus, an. 1713;" "Latit import-
tata, &c. 1715;" "Dissertatio de
recta medicorum studiorum institu-
enda;" "Humani corporis anat-
mica synopsis;" "Epistola ad J.
Baptist. Bianchi de humorum secre-
tionibus et genere ac præcipue bilis
in hepate separatione;" "Amacidum
ex sanguine extrahi queat;" (the
negative had been maintained by Boyle)
"Epistolæ duæ de triplici intestinorum
pælypo: de physiognomia," and many
small pieces, in Italian as well as La-
tin.

LANCRET (NICHOLAS), a French painter, was born at Paris, in 1690, and had great part of his education under Jillot, which was completed by Watteau. He always proposed nature for his object, applied strongly to his profession, and tried to follow Watteau's taste; but could never attain to the neatness of that master's pencil, nor to the delicacy of his design: yet his compositions are agreeable. He was of the academy of Paris, and died there in his 53d year: there are a great many prints after his paintings.

LANCRINCK (PROSPER HENRICUS), an excellent painter in the English school, though of German extraction, was probably born about 1628. His father, being a soldier of fortune, came with his wife and this only son into the Netherlands; and, that country being then embroiled in a war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, being a discreet woman, so managed her small fortune, as to maintain herself suitable to her husband's quality, and give her son a liberal education, designing him for a monastery; but, early discovering a natural genius to painting by his continually scrawling on paper, she was obliged to comply therewith, though with the greatest reluctance. She put him to a painter, from whom, it is likely, he learned the rudiments of his art; but his chief preceptor were the city-academy of Antwerp. His advances in the science was prodigious, and his natural genius, being for liberty, led him to landscape; wherein he had the advantage of Mr. Van Lyan's collection, which was very large and full of curious pieces of all the eminent masters of Europe. Lancrinck made his principal study

study after Titian and Salvator Rosa, and was soon taken notice of.

His mother dying, he came to his fortune young; and, being admired for his performances, passed over to England, where he met with a reception suitable to his great merit. Admiral Sir Edward Sprag, being a great lover of painting, became his patron; and recommended him to several persons of quality, and virtuosi of that time. Among these was Sir William Williams, whose house was finely adorned with his master's pictures, but not long after unfortunately burnt; so that, of this great painter, there are but very few finished pieces remaining, he having bestowed the greatest part of his time, while in England, on that gentleman's house. He was also much courted by Sir Peter Lely, who employed him in painting the grounds, landships, flowers, ornaments, and sometimes the draperies of those pictures, he intended to gain esteem by. As to his performances in landskip only, they were wonderful, both for the invention, harmony, colouring, and warmth; but, above all, surprizingly beautiful and free in their skies, which, by general consent, excelled all the works of the most eminent painters in this kind. This may appear by some pieces of his, yet to be seen in the custody of Mr. Henly, Mr. Trevor, and Mr. Austen, the father of which last was his great friend and patron. His views are generally broken, rude, and uncommon, having in them some glarings of light well understood, and warmly painted. He painted a cieling at the house of Richard Lent, Esq; at Causham in Wiltshire, near Bath, which is worth seeing. He practised moreover drawing after the life, and succeeded well in small figures, which were a great ornament in his landships, and wherein he imitated the manner of Titian. Lancrinck was of a debonnaire temper; but was thought to shorten his days by a too free indulgence in the pleasures of Bacchus and Venus; for he died in August 1692. No one of his time shewed greater love to, and a greater knowledge in, painting, than Lancrinck; witness a noble and well-chosen collection of pictures, drawings, prints, antique heads, and models, that he left behind him: most of which he brought from beyond-sea.

LANFRANC, an archbishop in the XIth century, was by birth an Italian, and a native of Pavia, being son of a counsellor to the senate of that town; but, losing his father

father in his infancy, he went to Bologna. Hence, having prosecuted his studies for some time, he removed into France in the reign of Henry I, and taught school some time at Avranches: but being robbed, and tied to a tree on the road, in a journey which he made to Rouen, he continued in that condition till next day; when being released by some passengers, he retired to the abbey of Bec, lately founded, and there took the monks habit. He was elected prior of this religious house in 1044; and, in 1049, made a journey to Rome, where he declared his sentiments to pope Leo IX. against the doctrine of Berenger: for Berenger had wrote him a letter, which gave room to suspect Lanfranc to be of his opinion. Soon after he assisted in the council of Verceil, where he expressly opposed Berenger's notions [A]. He returned a second time to Rome in 1059, and assisted in the council held at the Lateran by pope Nicholas II, in which Berenger abjured the doctrine that he had till then maintained. Lanfranc now obtained a dispensation from the holy father, for the marriage of William duke of Normandy with a daughter of the earl of Flanders his cousin. On his return to France, he rebuilt his abbey at Bec; but was soon taken from it by the duke of Normandy, who made him abbot of St. Stephen's at Caen in that province. This duke, coming to the crown of England, sent for Lanfranc, who was elected archbishop of Canturbury in 1070, in the room of Stigand, who had been deposed by the pope's legate. He was no sooner consecrated to this see, than he wrote to pope Alexander II, begging leave to resign it; which not being complied with, he afterwards sent ambassadors to Rome to beg the pall; but Hildebrand answering, in the pope's name, that the pall was not granted to any person in his absence (B), he went thither to receive that honour in 1071. Alexander paid him a particular respect, in rising to give him audience: this pontiff had a special regard for him, having studied under him in the abbey of Bec: and kissed him, instead of presenting his slipper for that obeysance. Then Alexander, not satisfied with giving him the usual ordinary pall, invested him with that pall which he himself had made use

[A] He wrote a book also against Berenger, which is still extant, under the title of "De corpore & sanguine Domini nostri."

[B] Rapin, in his "History of England," observes, that Hildebrand had forgot that the pall was sent to England both to Austin, Justus, and Honorius, archbishops of this see.

of in celebrating mass. Before his departure, Lanfranc defended the metropolitical rights of his see, against the claims of the archbishop of York; and procured them to be confirmed by a national council in 1075, wherein several rules of discipline were established. At length presuming to make remonstrances to the Conqueror upon some oppressions of the subjects, though he offered them with a becoming respect, the monarch received them with disdain; and asked him, with an oath, if he thought it possible for a king to keep all his promises. From this time our archbishop lost his majesty's favour, and was observed afterwards with a jealous eye.

Some years before this, Gregory VII. having summoned him several times to come to Rome, to give an account of his faith, at length sent him a citation to appear there in four months, on pain of suspension: Lanfranc, however, did not think proper to obey the summons. He died May 28, 1089. He has the character of a great statesman, as well as that of a learned prelate. He rebuilt the cathedral of Canterbury, re-established the chapter there, founded the hospitals of St. Nicholas at Herboldown and St. John at Canterbury, repaired several churches and monasteries in his diocese, obtained a restoration of the estates of the church which had been alienated, and maintained the ecclesiastical immunities. A remarkable suit, which he carried against Odo, bishop of Bayeux and earl of Kent, put him in possession of five and twenty estates, which had been usurped by that prelate. Lanfranc, besides his piece against Berenger already mentioned, wrote several others, which were published in one volume, in 1647, by father Dom. Lac D'Acrie, a Benedictine monk, of the congregation of St. Maur [c]

[c] This collection contains Commentaries upon St. Paul's Epistles; a book of letters; &c. to which is prefixed our archbishop's life. notes upon some conferences of Cas-

LANFRANCO (GIOVANNI), an eminent Italian painter, was born at Parma, on the same day with Domenichino, in 1581. His parents, being poor, carried him to Placenza, to enter him into the service of the count Horatio Scotte. While he was there, he was always drawing with coal upon the walls, paper being too small for him to scrawl his ideas on. The count, observing his disposition, put him to Augustus Caracci; after whose death he went to Rome, and studied under Annibale, who

who set him to work in the church of St. Jago, and found him capable of being trusted with the execution of his designs: in which Lanfranco has left it a doubt whether the work be his or his master's. His genius lay to painting in fresco, in spacious places; as we may perceive by his grand performances, especially the cupola of Andrea de Laval, wherein he has succeeded much better than in his pieces of a lesser size. The gust of his designing he took from Annibale Caracci; as long as he lived under the discipline of that illustrious master, he was always correct; but, after his master's death, he gave a loose to the impetuosity of genius, without minding the rules of art. He joined with his countryman Sisto Badalocchi, in etching the histories of the Bible, after Raphael's painting in the Vatican; which work, in conjunction with Badalocchi, he dedicated to his master Annibale. Lanfranco painted the history of St. Peter for pope Urban VIII, which was engraved by Pietro Santi. He did other things in St. Peter's church, and pleased the pope so much that he knighted him.

Lanfranco was happy in his family: his wife, who was very handsome, brought him several children; who, being grown up, and delighting in poetry and music, made a sort of Parnassus in his house. His eldest daughter sang finely, and played well on several instruments. He died in 1647, aged 66. His genius, heated by studying Correggio's works, and, above all, the cupola at Parma, carried him even to enthusiasm. He earnestly endeavoured to find out the means of producing the same things; and that he was capable of great enterprizes, one may see by his performances at Rome and Naples. Nothing was too great for him: he made figures of above 20 feet high in the cupola of St. Andrea de Laval, which have a very good effect, and look below as if they were of a natural proportion. In his pictures one may perceive, that he endeavoured to join Annibale's firmness of design to Correggio's gust and sweetness. He aimed also at giving the whole grace to his imitation; not considering, that Nature, who is the dispenser of it, had given him but a small portion. His ideas indeed are sometimes great enough for the greatest performances; and his genius could not stoop to correct them, by which means they are often unfinished. His easel pieces are not so much esteemed as what he painted in fresco; vivacity of wit and freedom of hand being very proper for that kind of painting. Lan-

franco's

franco's gift of designing resembled his master's; that is, it was always firm and grand: but he lost ground, at length, in point of correctness. His grand compositions are full of tumult: examine the particulars, and you will find the expressions neither elegant nor moving. His colouring was not so well studied as that of Annibale; the tints of his carnations and his shadows are a little too black. He was ignorant of the *claro obscuro*, as well as his master; though, as his master did, he sometimes practised it by a good motion of his understanding, and not by a principle of art.

Lanfranco's works came from a vein, quite opposite to those of Domenichino; the latter made himself a painter in spite of Minerva; the former was born with a happy genius. Domenichino invented with pain, and afterwards digested his compositions with judgement: Lanfranco left all to his genius, the source whence flowed all his productions. Domenichino studied to express the particular passions; Lanfranco contented himself with a general expression, and followed Annibale's gift of designing. Domenichino, whose studies were always guided by reason, increased his capacity to his death; Lanfranco, who was supported by an exterior practice of Annibale's manner, diminished his every day after the death of his master. Domenichino executed his works with a slow and heavy hand; Lanfranco's hand was ready and light. To close all, it is hard to find two pupils, born under the same planet, and bred up in the same school, more opposite one to the another, and of so contrary tempers; yet this opposition does not hinder, but that they are both to be admired for their best productions.

Athen.
Oxon.

LANGBAINE (GERARD), a learned English writer, was son of Mr. William Langbaine, and born at Barton-kirke in Westmoreland about 1608. He had the first part of his education in the free-school at Blencow in Cumberland, whence he was removed to Queen's college in Oxford in 1626; where, being admitted a poor serving child, he became afterwards a tabarder, or scholar upon the foundation, and thence a fellow of the college. He became B. A. in 1630, M. A. in 1633, and D. D. in 1646. He had acquired a good reputation in the university, some years before he appeared in the literary republic; when his edition of Longinus was printed at Oxford, 1636, in 8vo. This was followed by several other

other publications, which were so many proofs of his loyalty to Charles I, after the breaking out of the civil wars; and of his zeal for the Church of England, in opposition to the covenant [A]. These writings, with his literary merit, made him very popular in that university; so that, in 1644, he was unanimously elected keeper of their archives, and, in 1645, provost of his college: both which places he held till his death Feb. 10, 1657-8. He was interred about the middle of the inner chapel of Queen's-college; having, a little before, settled 24l. per ann. on a free-school at the place of his nativity.

Our author was much esteemed by several learned men of his time, and held a literary correspondence with Usher and Selden [B]. By the interest of Selden, he was screened from the persecutions of the then prevailing powers; to whom he so far submitted as to continue quiet, without opposing them: employing himself in promoting learning [c] and preserving the discipline of the university, as well

[A] The first of these was, "A brief discourse relating to the times of Edward VI. or, the state of the times, as they stood in the reign of Edw. VI." by way of preface to a book, intituled, "The true subject to the rebel, or the hurt of sedition," &c. written by Sir John Cheek, knt. 1641, 4to. To this Langbaine prefixed the life of Sir John Cheek. 2. "Episcopal inheritance, &c. 1641." 4to. to which is added, "A determination of the late learned bishop of Salisbury [Davenant] Englished." These two pieces were reprinted in 1680. 3. "A review of the covenant," &c. printed, without his name, in 1644, and again in 1661; with an advertisement, importing the reason of his not owning it in the first edition. 4. There is also ascribed to him, "A view of the new directory, and a vindication of the ancient liturgy of the Church of England," &c. 1645, 4to."

[B] Some of his letters to Usher are printed in the Appendix to his life, by Parr; and eleven others, to Selden, have been published by Hearne, in the first part of his Appendix to Leland's Collectanea, vol. V.

[c] This appears from the books he published; which, besides those already mentioned, are, "Answer of the chancellor, masters, and scholars of the university of Oxford, to the petition, &c. of the city of Oxford, presented

to the committee for regulating the university, 1649," 4to. "A defence of the rights and privileges of the university of Oxford," &c. published by James Harrington, &c. 1690, 4to. "Quæstiones pro more solenni in Vesp. propositæ ann. 1651. 1658," 4to. published by Thomas Barlow, afterwards bishop of Lincoln, among several little pieces of learned men. "Platonicorum aliquot qui etiamnum supersunt Græcorum—& Latinorum syllabus alphabeticus, 1667," at the end of "Alcinoi in Platoniam philosophiam introductio," by Dr. Fell, dean of Christ Church. "The foundation of the university of Oxford, with a catalogue of all the founders and principal benefactors of all the colleges, and total number of students, &c. 1751; from the tables of John Scot, printed in 1622." "The foundation of the university of Cambridge, &c. printed with the former." He likewise laboured very much in finishing Usher's "Chronologia sacra;" but died when he had almost brought it to an end: Barlow completed it. Our author likewise translated into Latin "Reasons of the present judgement of the university concerning the solemn league and covenant;" and assisted Sanderson and Zouch in drawing up these reasons. He also translated into English, from the French, "A review of the council of Trent, 1638," folio.

as that of his own college. With what spirit he did this, is best seen in the following passages of two lettres; one to Usher, and the other to Selden. In the first, dated from Queen's-college, Feb. 9, 1646-7, he gives an account of himself as follows: "For myself, I cannot tell what account to make of my present employment. I have many irons in the fire, but of no great consequence. I do not know how soon I shall be called to give up, and am therefore putting my house in order; digesting the confused notes and papers left me by several predecessors, both in the university and college, which I purpose to leave in a better method than I found them. At Mr. Patrick Young's request, I have undertaken the collation of Constantine's Geoponics, with two MSS. in our public library, upon which I am forced to bestow some vacant hours. In our college I am *ex officio* to moderate divinity-disputations once a week. My honoured friend Dr. Duck has given me occasion to make some enquiry after the law [D]. And the opportunity of an ingenious young man, come lately from Paris, who has put up a private course of anatomy, has prevailed with me to engage myself for his auditor and spectator three days a week, four hours each time. But this I do *ut explorator, non ut transfuga*. For though I am not solicitous to engage myself in that great and weighty calling of the ministry after this new way, yet I would be loth to be *λειποτάκτης* as to divinity. Though I am very insufficient to make a master-builder, yet I could help to bring in materials from that public store in our library; to which I could willingly consecrate the remainder of my days, and count it no loss to be deprived of all other accommodations, so I might be permitted to enjoy the liberty of my conscience and study in that place. But if there be such a price set upon the latter, as I cannot reach without pawning the former, I am resolved. The Lord's will be done." The other letter, to Selden, is dated Nov. 8, 1653: "I was not so much troubled to hear of that fellow, who lately, in London, maintained in public, that learning is a sin, as to see some men, who would be accounted none of the meanest among ourselves here at home, under

[D] Duck was then engaged in composing his book "De usu & auctoritate juris civilis," &c. which came out in 1653, 8vo: in which, says

Wood, the labours of Dr. Ger. Langbaine were so much, that he deserved the name of co-author. Ath. Oxon.

“pretence of piety, go about to banish it the university.
 “I cannot make any better construction of a late order
 “made by those whom we call visitors, upon occasion of
 “an election last week at All-souls college, to this effect,
 “that, for the future, no scholar be chosen into any
 “place in any college, unless he bring a testimony under
 “the hands of four persons at least (not electors) known
 “to these visitors to be truly godly men, that he who stands
 “for such a place is himself truly godly; and, by arrogating
 “to themselves this power, they sit judges of all mens
 “consciences, and have rejected some, against whom
 “they had no other exceptions, (being certified by such,
 “to whom their conversations were best known, to be
 “unblameable, and statutably elected, after due ex-
 “amination and approbation of their sufficiency by that
 “society) merely upon this account, that the persons
 “who testified in their behalf are not known to these
 “visitors to be regenerate. I intend (God willing) ere
 “long to have an election in our college, and have not
 “professed that I will not submit to this order. How I
 “shall speed in it, I do not pretend to foresee; but, if I
 “be baffled, I shall hardly be silent.” Dr. Langbaine
 was married, and survived by his wife, who brought him,
 among other children, a son; an account of whom is
 given in the subsequent article.

LANGBAIN E (GERARD), son of the former, was
 born in Oxford, July 15, 1656; and, after being edu-
 cated in grammar learning, was bound apprentice to a
 bookseller in St. Paul’s church-yard, London. But he
 was soon called thence on the death of an elder brother,
 and entered a gentleman-commoner of University-college
 in 1672; where, by his mother’s fondness, it seems he
 became idle, a great jockey [A], married, and ran out
 a good part of his property: but, being a man of parts,
 he afterwards took up, lived for some years a retired life
 near Oxford, improved much the natural and gay genius
 he had to dramatic poetry, and at first wrote little things,
 without his name set to them, and which he would never
 own. Aug. 1690, he was elected inferior beadle of arts
 in the university of Oxford, and, soon after superior
 beadle of law. About this time, he published “An ap-
 pendix to a catalogue of all the graduates in divinity,

[A] He wrote a piece on that subject, which was printed with the title of “The Hunter; a discourse of horse-
 “manship. Oxon. 1685,” 8vo.

"law, and phyfic," &c. written by R. Peers, superior beadle of arts and phyfic. Langbaine's appendix contains the names of all who proceeded from the 14th of June 1688, where Peers left off, to the 6th of August 1690. He did not survive this long, some disorder carrying him off in June 1692. Besides the pieces already mentioned, he published "Momus triumphans, &c. 1688," 4to, and again with the title of "A new catalogue of English plays," &c. 1688: and this is the ground-work of another book, much better known, "An account of the English dramatic poets, &c. Oxford, 1691," 8vo.

LANGELANDE (ROBERTE), author of "The Visions of Pierce Plowman," of whose family we have no account, was one of our most ancient English poets, and one of the first disciples of Wickliff. According to Bale, he completed his work in 1369, when John Chichester was mayor of London: so that several of Gower's and Chaucer's pieces made their appearance before it. It is divided into twenty parts (*passus*, as he styles them), and consists of many distinct visions, which have no mutual dependance upon each other; so that the poem is not a regular and uniform whole, consisting of one action or design. The author seems to have intended it as a satire on almost every occupation of life, but more particularly on the clergy, in censuring whom his master Wickliff had led the way. The piece abounds with humour, spirit, and imagination; all which are dressed to great disadvantage in a very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply, by making every verse to consist of words beginning with the same letter. This practice has contributed not a little to render his poem obscure and perplexed, exclusive of its obsolete style; for, to introduce his alliteration, he must have been often necessarily compelled to depart from the natural and obvious way of expressing himself. Dr. Hickes observes, that his alliterative versification was drawn by Langelande from the practice of the Saxon poets, and that these visions abound with many Saxonisms. "Hæc obiter ex Satyrographo nostro (Langelande) cui Anglo-Saxonum poetæ adeo familiares fuerunt, ut not solum eorum verbis versus scripsit, sed tinnitum illum consonantem initialium apud eos literarum imitatus est, & nonnunquam etiam versus tantum non Saxonice condidit." From this it appears, that the example of

Linguar.
Vett. Sep-
tentrion.
Thesaurus,
cap. 21. p.
107.

Gower

Gower and Chaucer, who sought to reform the roughness of their native tongue, by naturalizing many new words from the Latin, French, and Italian, and who introduced the seven-lined stanza from Petrarch and Dante into our poetry, had little influence upon Langelande, who chose rather to go back to our Saxon models, both for language and form of verse.

The curious reader may perhaps not be displeased with a specimen of the introduction to the vision. "The poet (shadowed by the name and character of Peter or Pierse, a plowman) represents himself as weary of wandering, on a May-morning, and at last laid down to sleep by the side of a brook; where in a vision he sees a stately tower upon a hill, with a dungeon, and dark dismal ditches belonging to it, and a very deep dale under the hill. Before the tower a large field or plain is supposed, filled with men of every rank or occupation, all being respectively engaged in their several pursuits; when suddenly a beautiful lady appears to him, and unravels to him the mystery of what he had seen :

"In a summer season, when hotte was the sun,
"I shoupe me into the shroubes as I a shepe were;
"In habit as a hermit, unholie of werkes,
"Went wide into the world wonders to hear,
"And on a May-morning, on Malvern-hylles,
"Me befell a ferly, a fairy methought
"I was very of wandring, &c."

Past. i. v. 1.
&c.

Before every vision the manner and circumstances of his falling asleep are distinctly described; before one of them in particular, P. Plowman is supposed, with equal humour and satire, to fall asleep while he is bidding his beads. In the course of the poem, the satire is carried on by means of several allegorical personages, such as Mede, Simony, Conscience, Sloth, &c. Selden mentions this author with honour; and by Hickes he is frequently styled, "Celeberrimus ille Satyrographus, morum vindex acerrimus," &c. Chaucer, in the "Plowman's Tale," seems to have copied from our author. And Spenser, in his Pastorals, seems to have attempted an imitation of his visions; for, after exhorting his Muse not to contend with Chaucer, he adds,

Notes on
Polyolb. S.
11.

Epist. to
Shep. Kal.

"Nor with the plowman that the pilgrim playde awhile."

LANGHORNE (JOHN), D. D. was born at Kirby Stephen, in Westmoreland. His father was the Rev. Joseph

Biographia
Dramatica

Langhorne, of Winston, who died when his son was young. After entering into holy orders, he became tutor to the sons of Mr. Cracroft, a Lincolnshire gentleman, whose daughter he married. This lady in a short time died, and the loss of her was very pathetically lamented by her husband in a monody, and by another gentleman, Mr. Cartwright, in a poem, intituled, "Constantia." Dr. Langhorne held the living of Blagden, in Somersetshire, at the time of his death, which happened April 1, 1779, and is imputed to his usual substitute for the Castalian fountain, rather too frequent draughts of Burton ale at the Peacock in Gray's-Inn-Lane. He was the author of several literary productions; amongst others, of "Poems" in 2 vols, 1766; "Sermons" in 2 vols, 1773; "Effusions of Fancy," 2 vols; "Theodosius and Constantia," 2 vols; "Solyman and Almena;" "Frederick and Pharamond, or the Consolations of Human Life, 1769;" a dissertation, "on the Eloquence of the Pulpit;" and another, "on Religious Retirement;" and editor of the "Works of St. Evremond," of the "Poems of Collins," and some other articles.

Merklinus
in Lindenio
Renovato.

LANGIUS (JOHN), of Lawenburg in Silesia, was born in the year 1485; and studied physic at Pisa in Tuscany, where he had his doctor's degree. After this he practised at Heidelberg, and was successively prime physician to four several Electors Palatine: among whom he attended Frederic the Second above thirty-seven years through Spain, Italy, France, and the greatest part of Europe; and died at Heidleberg in the year 1565, aged 80. He published at Basil, 1554, in 4to, certain miscellaneous medical Epistles; which a very able judge declares "to be penned with great erudition, to contain many curious matters, and to be well worth the perusal."

Astruc de
Lue Vener.
Lib. V.

Godwin's
English
Bishops,
Tanner's
Bibliotheca,
&c.

LANGTON (STEPHEN), was born in England, but educated in the university of Paris, and esteemed by the king and all the nobility of France for his great learning. He was chancellor of Paris, a cardinal of Rome, and made archbishop of Canterbury, by the pope, in the reign of king John. The monks of Canterbury, according to custom, chose a prelate, and sent him to the pope for his approbation. Some disputes arose among them upon the occasion, which the pope artfully laid hold of to disannul the election; substituted Stephen Langton, and with his own hands gave him consecration at Viterbium. He immediately wrote

letters

letters to the king, to induce him to confirm what he had done. But the king, in great indignation, banished all the monks of Canterbury, seized their effects, and forbade Stephen Langton entrance into this realm. The pope, hearing of this, sent his mandate to three bishops, *viz.* London, Ely, and Worcester, to admonish and persuade the king to restore the monks, and give the archbishop possession of his temporalities; which if he refused to do in a limited time, they had orders to interdict the whole realm. Finding the king resolute in his determination, they published the pope's interdiction at the time appointed. This being ineffectual, the pope proceeded to a particular excommunication of the king, deprived him of all regal authority, and absolved his subjects from their allegiance. But all this spiritual artillery would have been to no purpose, if the king had not perceived a defection amongst his own subjects, and the French making great preparations to invade his dominions. Upon this account, he found it necessary to submit to the see of Rome, to receive the archbishop, and restore the monks. Soon afterwards Stephen went to Italy to attend a general council, and in the time of his absence king John died. At his return, he made use of all arts to ingratiate himself with his successor Henry III. He removed the corpse of Thomas of Becket from the place of his interment, and inclosed it in a shrine of gold, set with precious stones. At this ceremony the king, the pope's legate, and all the nobility attended, and were entertained at the archbishop's expence, in a most magnificent manner, exceeding, it is said, even a royal festival. He called a convocation at Osney near Oxford, wherein many things were decreed, which are for the most part to be seen among the principal constitutions. Here an impostor appeared, who pretended to be Jesus Christ, and shewed marks in his hands, feet, and side. A woman also personated the Virgin Mary, and both of them were condemned by this synod to be immured between four walls till they died.

He was archbishop 22 years, died July 9, 1228, and was buried in the chapel of St. Michael at Canterbury. He was one of the most illustrious men of the age in which he lived, for his learning and his writings; a catalogue of which is given by Bale and Tanner.

LANGUET (HUBERT), an eminent statesman, was a native of France, minister of state to Augustus elector of Saxony, and gained a great reputation by his uncommon

parts and learning. He was born at Viteaux in 1518; and having passed through his studies at home, went to Italy in 1547, to complete his knowledge in the civil law; and commenced doctor in that faculty at Padua [A]. From thence going to Bologna, he met with a book of Philip Melancthon; which raised in him so strong a desire to be acquainted with the author, that he made a tour into Germany, on purpose to visit him at Wirtenberg in Saxony. He arrived there in 1549 [B], and shortly after embraced the Protestant religion. From this time there commenced a strict friendship between him and Melancthon, so that they became inseparable companions. Languet could not leave Melancthon, and Melancthon was equally charmed with Languet. He found in Languet a person who discoursed pertinently upon the interest of princes, and was perfectly acquainted with the history of illustrious men. He was wonderfully delighted with his conversation, wherein he gave him an account of several important affairs, which he remembered very exactly; and with his discourses concerning kings and princes, and other men of these times, eminent for their wisdom, virtue, and learning. His memory never failed him, with regard either to the circumstances of time or to proper names; and he penetrated into the inclinations of men, and foresaw the event of things, with surprising sagacity.

This connection with Melancthon did not, however, extinguish the inclination which Languet had to travel. In 1551, he took up a resolution to visit some part of Europe every year, for which he set apart the autumn season, returning to pass the winter at Wittenberg. In the course of these travels, among other places, he made the tour of Rome in 1555, and that of Livonia and Laponia in 1558. During this last tour, he became known to Gustavus king of Sweden, who conceived a great affection for him, and engaged him to go into France, in order to bring him thence some of the best scholars and artists: for which purpose his majesty gave him a letter of credence, dated Sept 1, 1557. Two years after, Languet attended Adolphus count of Nassau and prince of Orange into Italy; and at his return

[A] After a year's study, according to the life of our author written by De La Mere.

[B] Melancthon's book was his "Body of Divinity:" Languet tells us himself, he read it in 1547; and, not

being thoroughly satisfied with what he observed there concerning the eucharist, he was determined to go and consult the author himself, and saw him in 1549. Languet, epist. 15 ad Joach. Camerar.

passed through Paris, to make a visit to the celebrated Turnebus: while he was in that city, he heard the melancholy news of the death of his dear friend Melancthon [c].

In 1565, Augustus elector of Saxony invited him to his court, and appointed him envoy to that of France the same year; after which he sent him his deputy to the diet of the empire, which was called by the emperor Maximilian in 1568 at Augsbourg. Thence the same master dispatched him to Heidelberg, to negotiate some business with the elector Palatine; and from Heidelberg he went to Cologne, where he acquired the esteem and confidence of Charlotte de Bourbon, princess of Orange. The elector of Saxony sent him also to the diet of Spire; and, in 1570, to Stetin, in quality of his plenipotentiary, for mediating a peace between the Swedes and the Muscovites, who had chosen this elector for their mediator. This prince the same year sent Languet a second time into France, to Charles IX, and the queen-mother Catharine of Medicis, in the execution of which employ he made a remarkably bold speech to the French monarch, in the name of the Protestant princes of Germany [d]. He was at Paris upon the memorable bloody feast of St. Bartholomew, in 1572, when he saved the life of Andrew Wecheliuss, the famous printer, in whose house he lodged: and he was also very instrumental in procuring the escape of Philip de Mornay, count de Pleffis; but, trusting too much to the respect due to his character of envoy, was obliged for his own safety to the good offices of John de Morvillier, who had been keeper of the seals. Upon his recall from Paris, he received orders to go to Vienna, where he was in 1574; and, in 1575, he was appointed one of the principal arbitrators for determining of the disputes, which had lasted for thirty years, between the houses of Longueville and Baden, about the succession of Rothelin.

At length, in the controversy which arose in Saxony between the Lutherans and Zuinglians, about the eucharist, Languet was suspected to favour the latter; so that he was obliged to beg leave of the elector, being then one of his chief ministers, to retire: which favour

[c] Melancthon died April 19, 1560. See his life in Latin by Camerarius. [d] It is in print, as appears by the list of his works.

was granted, with a liberty to go wherever he pleased [A]. He chose Prague for his place of the residence, where he was in 1577 : and in this situation applied himself to John Casimer, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had chosen him for their governor. This count quitting the government, our minister accepted an invitation made to him by William prince of Orange, whose service he entered into at Antwerp ; but had not been there long, when the ill state of his health obliged him to seek some relief. With this view he went, in 1579, to the wells of Baden ; and, while there, fell into the acquaintance of Thuanus. That celebrated historian came thither from Strasburg ; and, meeting with Languet, who was disengaged from all business, was infinitely pleased with his conversation, and stuck so closely to him for three days, that it was thought he should never be able to part from him. He tells us himself, that he was particularly struck with Languet's eminent probity, and with his great judgement, not only in the sciences, but also in public affairs, wherein he had been engaged all his life-time, having served several princes very faithfully. He was, especially, so well acquainted with the affairs of Germany, that he could instruct the Germans themselves in the affairs of their own country. After Thuanus had left that place, he received from him some Memoirs, written in his own hand ; containing an account of the present state of Germany, of the right of the diets, of the number of the circles, and of the order or rank of the different councils of that country ; which Memoirs he still kept by him [B].

[A] Thuanus says, he was suspected to be one of those, who advised Gasper Peucer to publish an exposition of the doctrine of the Eucharist, agreeable to the Geneva confession of faith. Hist. anno 1581. The Geneva exposition of the doctrine of the Eucharist was published in 1573.

[B] These are the words of Thuanus himself, in his own life ; who also relates, that Languet made him take notice of a German lord, at a window with his wife, and afterwards asked him smiling : " If you were put to your choice, would you prefer a woman as beautiful as she is, before the archbishopric of Cologne ? " Thuanus, who did not understand the design of this

question, made no answer. Whereupon Languet explained the whole mystery, and told him, that the German lord was the count of Isembourg, who had lately resigned the archbishopric of Cologne, to marry Jane de Lignés, count d'Aremberg's sister. He added, that the suppression of celibacy was burthen some to the great Protestant lords in Germany ; for, whereas in the times of Popery they used to put their daughters into nunneries, with certain hopes to see them soon raised to the dignity of abbesses, they were now obliged to provide husbands for them, though they lived in a country where people were very prolific. Ibid.

Languet returned to Antwerp in 1580; and, in 1581, the prince of Orange sent him to France, to negotiate a reconciliation between Charlotte of Bourbon, his consort, and her brother Louis, duke of Montpensier; which he effected. He died at Antwerp, Sept. 20, 1581, and was interred with great funeral solemnity, the prince of Orange going at the head of the train. During his illness he was visited by Madam Du Pleffis, who, though sick herself, attended him to his last moment. His dying words were: that “the only thing which grieved him was, that he had “not been able to see Monsf. Du Pleffis again before he “died, to whom he would have left his very heart, had it “been in his power: that he had wished to live to see the “world reformed; but, since it became daily worse, he “had no longer any business in it: that the princes of “these times were strange men: that virtue had much to “suffer, and little to get: that he pitied Monsf. Du Pleffis “very much, to whose share a great part of the misfortunes of the time would fall, and who would see many “unhappy days; but, that he must take courage, for “God would assist him. For the rest, he begged one “thing of him in his last farewell, namely, that he would “mention something of their friendship in the first book “he should publish.” This request was performed by Du Pleffis, soon after, in a short preface to his treatise “Of “the truth of the Christian religion;” where he makes the following eloge of this friend in a few comprehensive words: “*Is fuit qualis multi videri volunt; is vixit qualiter optimi mori cupiunt.*” This eloge, with others published on the same subject, have been carefully collected by Voetius [c]. He died intestate; and, being never married, he left no issue except that of the brain, a list of which is inserted in the note [D]. The family however subsists, even to this day, with honour.

LAN-

[c] Viz. In his *Disputat. theolog.* vol. iv. p. 238, et seq.

[D] These consist of three volumes of letters. The first contains those he wrote to the elector of Saxony, during the course of his several negotiations, printed in 1701: the second, those to Camerarius, father and son, printed in 1646; and again, with additions, in 1685: the third to Sir Philip Sidney, printed in 1633 by Elzevir. Nothing can be more tender than these letters to Sir Philip, for whom he had

a very singular friendship. He speaks of the commotions in the Low Countries, with the causes of them, and points out the means of appeasing them. Besides, they contain several remarkable things; particularly excellent advice to a young man, who enters into state affairs. 2. His harangue in French to Charles IX. in 1570. 3. That extraordinary piece, intitled “*Vindictæ contra tyrannos*,” which appeared a little after Languet’s death, under the name

of

of "Stephanus Junius Brutus," pretendedly printed at Edinburgh in 1579. This republican treatise, one of the most violent of the kind that we have, was attributed for several years to divers authors; but it has been asserted to be Languet's by Bayle, in a long and laboured dissertation annexed to his Dictionary. 4. To Languet is ascribed, "The apology of William prince of Orange, against the king of Spain, in 1581." And 5. "A discourse of the empire, already mentioned." This is not printed; but the MS. was preserved a long time in the library of Thuanus.

LANGUET (JOHN BAPTIST JOSEPH), doctor of the Sorbonne, the celebrated vicar of St. Sulpice, at Paris, and one of those extraordinary men whom Providence raises up for the relief of the indigent and wretched, for the good of society, and the glory of nations, was born at Dijon, June 6, 1675. His father was Denis Languet, procurator general of that city. After having made some progress in his studies at Dijon, he continued them at Paris, and resided in the seminary of St. Sulpice. He was received into the Sorbonne, Dec. 31, 1698, and took his degree with applause. He was ordained priest at Vienne in Dauphiny; after which he returned to Paris, and took the degree of doctor Jan. 15, 1703. He attached himself from that time to the community of St. Sulpice; and M. de la Chetardie, who was vicar there, chose him for his curate. Languet continued in that office near ten years, and sold his patrimony to relieve the poor. During this period, M. de la St. Vallier, bishop of Quebec, being prisoner in England, requested of the king, that Languet might be his assistant in North America. Languet was about to accept of the place, prompted to it by his zeal for the conversion of infidels; but his patrons and friends advised him to decline the voyage, as his constitution was by no means strong. He succeeded Mons. de Chetardie, vicar of St. Sulpice, in June, 1714.

His parish church being out of repair, and, like that of a poor village, scarce fit to hold 1200 or 1500 persons, whereas the parish contained 125,000 inhabitants, he conceived a design to build a church proportionable to them; and some days after undertook this great work, having no greater fund to begin with than the sum of one hundred crowns, which had been left him, for this design, by a pious and benevolent lady. He laid out this money in stones, which he caused to be carried through all the streets, to shew his design to the public. He soon obtained considerable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery.

That

That prince likewise laid the first stone of the porch in 1718; and Languet spared neither labour nor expence, during his life, to make the church one of the finest in the world, both for architecture and ornaments. It was consecrated in 1745, with so much splendor, that his present majesty of Prussia wrote the vicar a letter, which we here transcribe :

“ SIR, Potfdam, Oct. 4, 1748.

“ I have received with pleasure the account of the consecration of your church. The order and magnificence of the ceremonies cannot fail to give one a great idea of the beauty of the building which has been the object of them, and are sufficient to characterise your good taste. but that which I am persuaded distinguishes much more, is the piety, benificence, and zeal, which you have displayed throughout the whole undertaking; qualities, which, however necessary in a man of your function, do not, on that account, the less merit the esteem and attention of all mankind: it is to these, Sir, that you owe the testimony which I am desirous to give you of my regard. I pray God to have you in his holy protection.

“ FREDERICK.”

Another work, which does no less honour to Languet, is the house *de l'enfans Jesus*. The establishment of this house, so advantageous to the community, will best evince the piety and the talents of our divine. It consists of two parts: the first is composed of 35 poor ladies, descended from families illustrious from the year 1535 to the present time; the second of more than four hundred poor women and children of town and country. Those young ladies whose ancestors have been in the king's service are preferred to all others. An education is given them suited to the dignity of their birth. They are employed, by turns, in inspecting the bakehouse, the poultry-yard, the dairies, the laundries, the gardens, the laboratory, the linen warehouses, the spinning-rooms, and other places belonging to the house. By these means they become good housewives, and able to relieve their poor relations in the country. Services these, far more important than if they passed their time in singing and embroidery. Besides, the necessity they are under to succour, by a thousand little kind offices, the poor women and girls who work there, renders them more condescending, kind and humble, more serviceable to society, than if they had only conversed with persons of rank and distinction. Ac-

cordingly we see here none of those airs of preëminence and disdain, which are met with in other places. When they leave the house, they carry with them to their relations linen, cloaths, and money. If they chuse to enter a convent and lead a religious life, a sufficient sum is allotted to them for that purpose.

Languet used besides to grant great sums of money to such ladies as were examples of œconomy, virtue, and piety, in those religious houses which he had the goodness to superintend. The poor women and children, who form the second part, are provided with food every day, and work at the spinning wheel. They make a great quantity of linen and cotton. Different rooms are assigned to them. They are under different classes. In each room are two ladies of the society of St. Thomas, of Ville Neuve, of which Languet was superior general. These ladies are placed there to oversee the work, and to give such instructions as they think proper. They never leave the room till others come in their places. The women and the girls who find employment in this house have, in a former period of their lives, been licentious and dissolute; and are generally reformed, by the examples of virtue before their eyes, and by the salutary advice given to them. They have the amount of their work paid them in money when they leave the house. They become industrious and exemplary, and, by this establishment, are restored to the community, and to religion. There were in the house *de l'enfans Jesus*, in 1741, more than 1400 women and girls of this sort; and the vicar of St. Sulpice employed all the means in his power to make their situation agreeable. Although the land belonging to the house measured only 17 arpens [A], it has a large dairy, which has given milk to more than 2000 children belonging to the parish, a menagery, poultry of all sorts, a bakehouse, spinning rooms, a very neat and well cultivated garden, and a magnificent laboratory, where all sorts of medicines are made. The order and œconomy observed in this house, in the education, instruction, and employment of so many people, were so admirable, and gave so great an idea of the vicar of St. Sulpice, that cardinal Fleury proposed to make him superintendant general of all the hospitals in the kingdom: but Languet used to answer him, with a smile, "I have always said; my Lord, that it was the bounty of your highness led me to the hospital." The expence of this establishment was immense. He spent his revenue

[A] An arpen is 2 French measure of 100 perches square, every perch 18 feet.

on it; an inheritance which came to him by the death of the baron of Montigni his brother, and the estate of the abbé de Barnay, granted him by the king.

Languet was not less to be esteemed for his beneficence and his zeal in aiding the poor of every sort. Never man took more pains than he did in procuring donations and legacies, which he distributed with admirable prudence and discretion. He enquired with care, if the legacies which were left him were to the disadvantage of the poor relations of the testator; if he found that to be the case, he restored to them not only the legacy, but gave them, when wanting, a large sum of his own. Madame de Camois, as illustrious for the benevolence of her disposition as for her rank in life, having left him, by her last will, a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining sum to her relations. It is said, from good authority, that he disbursed near a million of livres in charities every year. He always chose noble families reduced to poverty, before all others: and, we have heard from persons who knew him well, that there were some families of distinction in his parish, to each of whom he has distributed 30,000 livres per annum. Always willing to serve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth in 1725, he sold, in order to relieve the poor, his household goods, his pictures, and some scarce and curious pieces of furniture, which he had procured with difficulty. From that time he had only three pieces of plate, no tapestry, and but a mean serge bed, which madame de Camois had lent him, having sold before, for the poor, all the presents she had made him at different periods. His charity was not confined to his own parish. At the time that the plague raged at Marseilles, he sent large sums into Provence to assist the distressed. He interested himself with great zeal in the promotion of arts and commerce, and in whatever concerned the glory of the nation. In times of public calamity, as conflagrations, &c. his prudence and assiduity have been much admired. He understood well the different dispositions of men. He knew how to employ every one according to his talent or capacity. In the most intricate and perplexed affairs he decided with a sagacity and judgement that surprised every one. Languet refused the bishopric of Couserans and that of Poitiers, and several others which were offered him by Louis XIV. and Louis

XV. under the ministry of the duke of Orleans and cardinal Fleury. He resigned his vicarage to Monf. l'Abbé du Lau, in 1748, but continued to preach every Sunday, according to his custom, in his own parish church; and continued also to support the house *de l'enfans Jesus*, till his death, which happened Oct. 11, 1750, in his 75th year, at the abbey de Bernay, to which place he went to make some charitable establishments. His piety and continued application to works of beneficence did not hinder him from being lively and chearful. He had a fine genius, which shewed itself by the agreeable repartees and sensible remarks he made in conversation.

LANIER, a painter, well skilled in the Italian hands. He was employed by Charles I. beyond-sea, to purchase the collection made by him. He gave a particular mark, by which we distinguish all the things of this kind which he brought over. By reason of the troubles that ensued, we can give no account of his death; but that, before he died, he had the mortification to see that royal collection dispersed.

LARGILLIERE (NICHOLAS de), an eminent French painter, was born at Paris in 1656, and intended at first for commerce; but his father, having taken him on a trading voyage to England, found his genius solely bent upon painting, and placed him under Francis Gobeau, a painter of some note. He spent six years in close application to his object, and then went to London. Here he gained the friendship and countenance of Sir Peter Lely, who expressed much esteem for his works; and he at last was so far honoured, as to be made known to king Charles II, for whom he painted several pictures. At his return to Paris, Vander Mulen and Le Brun, having seen some of his performances, encouraged him to continue in his own country: they procured him friends by their recommendation, so that his reputation was generally spread through Paris; and Lewis XIV. sat to him for his portrait, as did king James II. and his queen. He was accounted to have had a good genius, to compose well, to be correct in his design, and to distribute his draperies judiciously: his principal excellence, however, consisted in his colouring, and particularly in portraits, of which the heads and hands were remarkably well executed, with a light and spirited pencil. His tint of colour was clear and
fresh;

fresh; and by his manner of laying on his colours, without breaking or torturing them, they have long retained their original freshness and beauty. The most capital work of this master is a grand composition, representing the crucifixion of Christ. He was appointed director of the Academy, as a public acknowledgement of his merit.

L A S C A R I S (C O N S T A N T I N E), one of those learned Greeks who quitted Constantinople, upon its being taken by the Turks in 1453, and took refuge in Italy. He taught the Greek language and polite literature, first at Milan, and afterwards at Messina; whither many illustrious persons from Italy, and even from Venice, among whom was Peter Bembo, resorted, for the sake of being taught the Greek language by him. He died old at Messina, about the end of the 15th century; and left his library to the senate, who erected a marble monument over him. He was author of a "Greek Grammar," which was printed by Aldus Manutius; and other small works of a similar kind. Erasmus, in his piece "de ratione studii," prefers him to all the Grammarians among those Greeks, excepting Theodorus Gaza. He had a son, John Andreas Lascaris, distinguished afterwards in his own way, and whom some have confounded with him.

Hody de
Græcis Illu-
stribus,
&c. p. 240.

L A S K I, or L A S K O, or L A S C O (J O H N D E), was descended from a family of distinction in Poland, in which country he was educated, and afterwards travelled abroad. Coming to Zurich in Switzerland, he became acquainted with Zuinglius, who brought him to a good liking for the Reformation. Upon his return home, he was made provost of Gnesna [A], and afterwards bishop of Vesprim in Hungary: but these two dignities did not hinder him from declaring himself openly of the Reformed religion. This charge soon brought upon him the sentence of heresy, of which he complained to the king of Poland, alledging that he had been condemned without a sufficient hearing: but this appeal to his native prince proved of no avail, and he was soon obliged to quit Hungary. In this exigence he retired, 1542, to Embden in East-Friesland, and was made a minister of a church in that town.

[A] Erasmus styles him "Præpositus Gnesnensis" in Ep. 862. He was nephew to the archbishop of that place, who was also of both his names; to whom Erasmus dedicated his edition of St. Ambrose's works.

After he had resided almost ten years in East-Friesland, not caring to venture into Germany, by reason of the war of Smalcalde, he resolved to go to England, having received an invitation thither from archbishop Cranmer [B]. He arrived there at the time when the publication of the Interim [c] drove the Protestants into such places as would grant them a toleration; and such they found in England, where they had several privileges granted them by Edward VI. Three hundred and eighty were naturalized, and erected into a corporate body, which was governed by its own laws, and allowed its own form of religious worship, without being subject to the English liturgy. A church in London was also granted to them, with the revenues belonging to it, for the subsistence of their ministers, who were either expressly nominated, or at least approved, by the king; his majesty also fixing the precise number of them. According to this regulation, there were four ministers, and a superintendant; which post was held by Laski, who, in the letters patent, is called a person of illustrious birth, of singular probity, and great learning. In the midst of these favours, he was imprudent enough to write a book against the ceremonies of the English church, and particularly against the habits of the bishops and presbyters, and receiving the eucharist kneeling.

However, this book made no noise; and Laski with his company lived undisturbed till the death of king Edward; but, upon the accession of queen Mary, in 1553, they were all sent away. De Laski embarked in September, with many of his society, and all his colleagues, except two, who stayed in England concealed; together with the rest of the German Protestants, who were stripped of their churches, and had all their privileges taken away. They arrived on the coast of Denmark, in the beginning of a severe winter; but, being known to embrace the doctrine of the Reformed church of Switzerland, they were not suffered to disembark, or to be at anchor more than two days, without daring to put their wives and children on shore. They were treated in the same inhospitable manner at Lubec, at Wismar, and Hamburgh, so that at last they resolved to go for Embden, where they did not arrive till March 1554. Here they were kindly received, and permitted to settle in the country. In 1555, Laski went to Frankfort upon the Maine, where he obtained

[B] Strype's life of Cranmer.

[c] It was published in 1548.

leave of the Senate to build a church for the Reformed strangers, and particularly for those of the Low Countries. While he was at this city, he wrote an apologetical letter to Sigismond king of Poland, against some who had accused and treated him as a vagabond. This letter was written in 1566; and the same year, with the consent of the duke of Wirtenberg, he maintained a disputation against Brentius, upon the subject of the eucharist. Brentius afterwards published an account of this dispute, in which our author was charged with many falsehoods.

Laski at last, after an absence of twenty years, returned to his native country; and, notwithstanding the bishops and other ecclesiastics did their utmost to drive him away, yet all their efforts proved ineffectual, he being in great favour with Sigismond, who employed him in the most important affairs. He died Jan. 13, 1560. The historians of his time speak greatly in his praise; and he was much esteemed by Erasmus, who declares he had learned sobriety, discretion, and many virtues, of him; although, being then old, and Laski yet a young man, he ought to have been the master, and not the scholar. We have, of his writing, "*De cœna domini liber; Epistola continens summum controversiæ de cœna Domini, &c.*"

L A S E N A or L A S C E N A (PETER), was born at Naples, Sept. 25, 1590. In compliance with his father, he first cultivated and practised the law; but afterwards followed the bent of his inclination to polite literature; applying himself diligently to acquire the Greek language, in which his education had been short. He also learnt French and Spanish. From Naples he removed to Rome; where he was no sooner settled, than he obtained the protection of cardinal Francis Barberini, besides other prelates; he also procured the friendship of Lucas Holstenius, Leo Allatius, and other persons of principal rank in the republic of letters. He made use of the repose he enjoyed in this situation, to put the last hand to some works which he had begun at Naples: but his continual intense application, and too great abstinence (for he made but one meal in twenty-four hours), threw him into a fever, of which he died, Sept. 30, 1636. At his death, he left to cardinal Barberini two Latin discourses, which he had pronounced before the Greek academy of the monks of St. Basil, "*de lingua Hellenistica;*" wherein he discussed, with great learning, a point upon that subject, which then

divided the literary world. He also left to cardinal Brancaccio his book, intituled "Ginnasio Napolitano," which was afterwards published by that prelate: it contains a description of the sports, shews, spectacles, and combats, which were formerly exhibited to the people of Naples. Some other pieces of our author are mentioned below [A].

[A] These are: "Homeri Nepenthe, seu de abolenda lucta liber. 1624," 8vo. "Cleombrotus, five de iis qui in aquis pereunt." This was occasioned by the loss of some friends and relations, who were ship-

wrecked on the coast of Italy in 1635. The work was in the press at his death, and was finished afterwards, pursuant to his will. He published also a miscellany of Remarks upon the Italian poets.

LATIMER (HUGH), bishop of Worcester, one of the first Reformers of the Church of England, was descended of honest parents at Thurcaston in Leicestershire; where his father, though he had no land of his own, yet, by frugality and industry, and the advantage of a good Take, brought up a family of six daughters, besides this son [A]. He was born in the farm-house about 1470; and, being put to a grammar-school, he took learning so well, that it was determined to breed him to the church. With this view, as soon as fit, he was sent to Cambridge, where, at the usual time, he took the degrees in arts; and entering into priest's orders, behaved with remarkable zeal and warmth in defence of Popery, the established religion. He was violent against the opinions, which had lately discovered themselves in England; heard the teachers of them with high indignation, and inveighed publicly and privately against the Reformers. If any read lectures in the schools, Latimer was sure to be there to drive out the scholars; and, when he commenced bachelor of divinity, he gave an open testimony of his dislike to their proceedings, in an oration against Melancthon, whom he treated most severely for his impious, as he called them, innovations in religion. His zeal was so much taken notice of in the university, that he was elected cross-

[A] In one of his court sermons, in Edward's time, Latimer, inveighing against the nobility and gentry, and speaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men; that

he had it stocked with a hundred sheep and thirty cows; that he found the king a man and horse, himself remembering to have buckled on his father's harness, when he went to Black-heath; that he gave his daughters five pounds a-piece at marriage; that he lived hospitably among his neighbours, and was not backward in his alms to the poor.

bearer

bearer in all public processions ; an employment which he accepted with reverence, and discharged with solemnity.

Among those who favoured the Reformation, the most considerable was Thomas Bilney, a clergyman of a most holy life, who began to see Popery in a very disagreeable light, and made no scruple to own it. Bilney was an intimate of Latimer's ; and, as opportunities offered, used to suggest to him many things about corruptions in religion, till he gradually divested him of his prejudices, brought him to think with moderation, and even to distrust what he had so earnestly embraced. Latimer no sooner ceased from being a zealous Papist, than he became (such was his constitutional warmth) a zealous Protestant ; active in supporting the Reformed doctrine, and assiduous to make converts both in town and university. He preached in public, exhorted in private, and every-where pressed the necessity of a holy life, in opposition to ritual observances. A behaviour of this kind was immediately taken notice of ; Cambridge, no less than the rest of the kingdom, was entirely Popish ; every new opinion was watched with jealousy. Latimer soon perceived how obnoxious he had made himself ; and, being a preacher of eminence, the orthodox clergy thought it high time to oppose him openly. This task was undertaken by Dr. Buckingham, prior of the Black-Friars, who appeared in the pulpit a few Sundays after ; and, with great pomp and prolixity, shewed the dangerous tendency of Latimer's opinions ; particularly, inveighing against his heretical notions of having the scriptures in English. The Protestant party, nevertheless, of which Bilney and Latimer were the heads, continued to gain ground ; and great was the alarm of the orthodox clergy ; of which sort were the heads of colleges, and senior part of the university. Frequent convocations were held, tutors were admonished to have a strict eye over their pupils, and academical censures of all kinds were inflicted. But academical censures were found insufficient. Latimer continued to preach, and heresy to spread. The heads of the Popish party applied to the bishop of Ely, as their diocesan ; but that prelate was not a man for their purpose ; he was a Papist indeed, but moderate. He came to Cambridge, however, examined the state of religion, and, at their intreaty, preached against the heretics ; but he would do nothing farther ; only indeed he silenced Mr. Latimer. But this gave no check to the Reformers : for there happened at this time to be a Protestant prior in Cambridge,

Dr. Barnes, of the Austin-friars ; who, having a monastery exempt from episcopal jurisdiction, and, being a great admirer of Latimer, boldly licensed him to preach there. Hither his party followed him ; and the late opposition having greatly excited the curiosity of the people, the friars chapel was soon incapable of containing the crowds that attended. Among others, it is remarkable that my lord of Ely was often one of his hearers, and had the ingenuity to declare, that Mr. Latimer was one of the best preachers he had ever heard.

The principal persons at this time concerned in ecclesiastical affairs were cardinal Wolsey, Warham archbishop of Canterbury, and Tunstal bishop of London ; and as Henry VIII. was now in expectation of having the business of his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal therefore erected a court, consisting of bishops and canonists, to put the laws in execution against heresy : of this court Tunstal was made president ; and Bilney, Latimer, and others, were called before him. Bilney was considered as the heresiarch, and against him chiefly the rigour of the court was levelled ; and they succeeded so far, that he was prevailed upon to recant : accordingly he bore his faggot, and was dismissed. As for Mr. Latimer, and the rest, they had easier terms : Tunstal omitted no opportunities of shewing mercy ; and the heretics, upon their dismissal, returned to Cambridge, where they were received with open arms by their friends. Amidst this mutual joy, Bilney alone seemed unaffected ; he shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. In short, he was struck with remorse for what he had done, grew melancholy, and, after leading an ascetic life for three years, resolved to expiate his abjuration by death. In this resolution he went to Norfolk, the place of his nativity ; and, preaching publicly against Popery, he was apprehended by order of the bishop of Norwich, and, after lying a while in the county gaol, was executed in that city [B].

His

[B] The Popish party would have it believed that he died in their faith ; and Sir Thomas More, particularly, took great pains to propagate the story ; but these idle tales are sufficiently refuted by Fox and Burnet. The following account of him is left in a letter to a friend by Latimer :

“ I have known Bilney,” says he, “ a great while ; and, to tell you what I have always thought of him, “ I have known few so ready to do “ every man good after his power ; “ noisome, wittingly, to none ; and “ towards his enemy charitable and “ reconcilable. To be short, he was “ a very

His sufferings, far from shocking the Reformation at Cambridge, inspired the leaders of it with new courage. Latimer began now to exert himself more than he had yet done; and succeeded to that credit with his party, which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one very remarkable: he had the courage to write to the king against a proclamation then just published, forbidding the use of the Bible in English. He had preached before his majesty once or twice at Windsor, and had been noticed by him in a more affable manner than that monarch usually indulged towards his subjects. But, whatever hopes of preferment his sovereign's favour might have raised in him, he chose to put all to the hazard, rather than omit what he thought his duty. He was generally considered as one of the most eminent who favoured Protestantism, and therefore thought it became him to be one of the most forward in opposing Popery. His letter is the picture of an honest and sincere heart: it was chiefly intended to point out to the king the bad intention of the bishops in procuring the proclamation, and concludes in these terms: "Accept, " gracious sovereign, without displeasure, what I have " written; I thought it my duty to mention these things " to your majesty. No personal quarrel, as God shall " judge me, have I with any man; I wanted only to in- " duce your majesty to consider well what kind of per- " sons you have about you, and the ends for which " they counsel. Indeed, great prince, many of them, " or they are much slandered, have very private ends. " God grant, your majesty may see through all the designs " of evil men, and be in all things equal to the high office " with which you are intrusted. Wherefore, gracious " king, remember yourself, have pity upon your own " soul, and think that the day is at hand, when you " shall give account of your office, and of the blood that " hath been shed by your sword: in the which day, that " your grace may stand stedfastly, and not be ashamed, " but be clear and ready in your reckoning, and have

" a very simple good soul; nothing " meet for this wretched world, whose " evil state he would lament and be- " wail as much as any man I ever " knew. As for his singular learning, " as well in the holy scriptures as in " other good letters, I will not now " speak of it. How he ordered or

" misordered himself in judgement, " I cannot tell, nor will I meddle " withal; but I cannot but wonder, " if a man living so mercifully, so " charitably, so patiently, so con- " stantly, so studiously, and so vir- " tuously, should die an evil death.

“ your pardon sealed with the blood of our Saviour
 “ Christ, which alone serveth at that day, is my daily
 “ prayer to him who suffered death for our sins. The
 “ spirit of God preserve you !”

Though the influence of the Popish party then prevailed so far, that this letter produced no effect : yet the king, no way displeased, received it not only with temper, but with condescension, graciously thanking him for his well-intended advice. The king loved sincerity and openness ; and Latimer’s plain and simple manner had before made a favourable impression upon him, which this letter contributed not a little to strengthen ; and the part he acted in promoting the establishment of the king’s supremacy, in 1535, riveted him in the royal favour. Dr. Butts, the king’s physician, being sent to Cambridge on that occasion, began immediately to pay his court to the Protestant party, from whom the king expected most unanimity in his favour. Among the first, he made his application to Latimer, as a person most likely to serve him ; begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence, who were still inclined to the Papacy. Latimer, being a thorough friend to the cause he was to solicit, undertook it with his usual zeal, and discharged himself so much to the satisfaction of the doctor, that, when that gentleman returned to court, he took Latimer along with him.

About this time a person was rising into power, who became his chief friend and patron. The lord Cromwell, who, being a friend to the Reformation, encouraged of course such churchmen as inclined towards it. Among these was Latimer, for whom his patron very soon obtained a benefice in Wiltshire, whither he resolved, as soon as possible, to repair, and keep a constant residence. His friend Dr. Butts, surprized at this resolution, did what he could to dissuade him from it : “ You are deserting,” said he, “ the fairest opportunities of making your fortune :
 “ the prime minister intends this only as an earnest of his
 “ future favours, and will certainly in time do great
 “ things for you. But it is the manner of courts to con-
 “ sider them as provided for, who seem to be satisfied ;
 “ and, take my word for it, an absent claimant stands but a
 “ poor chance among rivals who have the advantage of
 “ being present.” Thus the old courtier advised. But these arguments had no weight. He was heartily tired of the court ; and, leaving the palace therefore, entered im-
 immediately

mediately upon the duties of his parish. Nor was he satisfied within those limits; he extended his labours throughout the county, where he observed the pastoral care most neglected, having for that purpose obtained a general licence from the university of Cambridge. As his manner of preaching was very popular in those times, the pulpits every-where were gladly opened for him; and at Bristol, where he often preached, he was countenanced by the magistrates. But this reputation was too much for the orthodox clergy to suffer, and their opposition first broke out at Bristol. The mayor had appointed him to preach there on Easter-day. Public notice had been given, and all people were pleased; when suddenly there came out an order from the bishop, prohibiting any one to preach there without licence. The clergy of the place waited upon Latimer, informed him of the bishop's order; and, knowing he had no such licence, were extremely sorry that they were thus deprived of the pleasure of hearing him. Latimer received their compliment with a smile; for he had been apprized of the affair, and knew that these very persons had written to the bishop against him. Their opposition became afterwards more public and avowed; the pulpits were used to spread their invectives against him; and such liberties were taken with his character, that he thought it necessary to justify himself. Accordingly, he called upon his maligners to accuse him before the mayor of Bristol; and, with all men of candour, he was justified; for when the parties were convened, and the accusers produced, nothing appeared against him; but the whole accusation was left to rest upon the uncertain evidence of hearsay information.

His enemies, however, were not thus silenced. The party against him became daily stronger, and more inflamed. It consisted in general of the country priests in those parts, headed by some divines of more eminence. These persons, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of saints; with saying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokesley bishop of London, that prelate cited Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of the archbishop's court, where Stokesley and other bishops were commissioned to examine him.

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An archiepiscopal citation brought him at once to a compliance. His friends would have had him fly for it; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and colic; but he was more distressed at the thoughts of leaving his parish exposed to the Popish clergy, who would not fail to undo in his absence what he had hitherto done. On his arrival at London, he found a court of bishops and canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images: and, when he refused to sign it, the archbishop with a frown begged he would consider what he did. "We intend not," says he, "Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles, examine them carefully; and God grant that, at our next meeting, we may find each other in a better temper." The next and several succeeding meetings the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to draw something from him by captious questions, or to tease him at length into compliance. Of one of these examinations he gives the following account: "I was brought out," says he, "to be examined in the same chamber as before; but, at this time, it was somewhat altered: for, whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been very familiar, and whom I took for my great friend, an aged man; and he sat next the table-end. Then, among other questions, he put forth one, a very subtle and crafty one; and when I should make answer, I pray you, Mr. Latimer," said he, "speak out, I am very thick of hearing, and there be many that sit far off. I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; and there I heard a pen plainly scratching behind the cloth. They had appointed one there to write all my answers, that I should not start

" from

“ from them. God was my good Lord, and gave me answers ; I could never else have escaped them.”

Thus the bishops continued their persecution, till their schemes were frustrated by an unexpected hand : for the king, being informed, most probably by lord Cromwell's means, of Latimer's ill usage, interposed in his behalf, and rescued him out of their hands. A figure of so much simplicity, and such an apostolic appearance as his at court, did not fail to strike Anne Boleyn ; who mentioned him to her friends, as a person, in her opinion, well qualified to forward the Reformation, the principles of which she had imbibed from her youth. Cromwell raised our preacher still higher in her esteem ; and they both joined in an earnest recommendation of him for a bishopric to the king, who did not want much solicitation in his favour. It happened, that the sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian bishops, who fell under the king's displeasure, upon his rupture with Rome. The former of these was offered to Latimer ; and as this promotion came unexpectedly to him, he looked upon it as the work of Providence, and accepted it without much persuasion. All historians mention him as a person remarkably zealous in the discharge of his new office ; and tell us, that, in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, and presided in his ecclesiastical court in the same spirit. Thus far he could act with authority ; but in other things he found himself under difficulties. The Popish ceremonies gave him great offence : yet he neither durst, in times so dangerous and unsettled, lay them entirely aside ; nor, on the other hand, was he willing entirely to retain them. In this dilemma his address was admirable : he inquired into their origin ; and when he found any of them derived from a good meaning, he inculcated their original, though itself a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's-Supper and Baptism : the former, he said, reminded us of Christ's death ; and the latter was only a simple representation of being purified from sin. By thus reducing Popery to its principles, he improved, in some measure, a bad stock, by lopping from it a few fruitless excrescences.

While

While his endeavours to reform were these in his diocese, he was called upon to exert them in a more public manner, by a summons to parliament and convocation in 1536. This session was thought a crisis by the Protestant party, at the head of which stood the lord Cromwell, whose favour with the king was now in its meridian. Next to him in power was Cranmer, abp. of Canterbury, after whom the bishop of Worcester was the most considerable man of the party; to whom were added the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's. On the other hand, the Popish party was headed by Lee abp. of York, Gardiner, Stokesley and Tunstall, bishops of Winchester, London and Durham. The convocation was opened as usual by a sermon, or rather an oration, spoken at the appointment of Cranmer, by the bishop of Worcester, whose eloquence was at this time every-where famous. Many warm debates passed in this assembly; the result whereof was, that four sacraments out of the seven were concluded to be insignificant: but, as the bishop of Winchester made no figure in them, for debating was not his talent, it is beside our purpose to enter into a detail of what was done in it. Many alterations were made in favour of the Reformation; and, a few months after, in 1537, the Bible was translated into English, and recommended to a general perusal.

Mean while the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents for state-affairs, and therefore meddled not with them. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. Gardiner, bishop of Winchester, was just returned from Germany, having successfully negotiated some commissions, which the king had greatly at heart; and, in 1539, a parliament was called, to confirm the seizure and surrendry of the monasteries, when that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe. In this parliament passed the famous act, as it was called, of the six articles, which was no sooner published than it gave an universal alarm to all favourers of the Reformation [c]; and, as the bishop of Worcester could not give

[c] These articles were, 1. In the consecration there remains no substance of the sacrament of the altar, after the con- bread and wine, but the natural body and

give his vote for the act, he thought it wrong to hold any office. He therefore resigned his bishopric [D], and retired into the country; where he resided during the heat of that persecution which followed upon this act, and thought of nothing for the remainder of his days but a sequestered life. He knew the storm which was up could not soon be appeased, and he had no inclination to trust himself in it. But, in the midst of his security, an unhappy accident carried him again into the tempestuous weather that was abroad: he received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than the country afforded. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the lord Cromwell; a loss of which he was soon made sensible. Gardiner's emissaries quickly found him out; and something, that somebody had somewhere heard him say against the six articles, being alledged against him, he was sent to the Tower, where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Immediately upon the accession of Edward VI, he and all others, who were imprisoned in the same cause, were set at liberty; and Latimer, whose old friends were now in power, was received by them with every mark of affection. He would have found no difficulty in dispossessing Heath, in every respect an insignificant man, who had succeeded to his bishopric: but he had other sentiments, and would neither make suit himself, nor suffer his friends to make any, for his restoration. However, this was done by the parliament, who, after settling the national concerns, sent up an address to the protector to restore him: and the protector was very well inclined, and proposed the resumption to Latimer; but Latimer persevered in the negative, alledging his great age, and the claim he had from thence to a private life. Having thus rid himself of all incumbrance, he ac-

and blood of Christ. 2. Vows of chastity ought to be observed. 3. The use of private masses ought to be continued. 4. Communion in both kinds is not necessary. 5. Priests must not marry. 6. Auricular confession is to be retained in the church.

[D] It is related of him, that when he came from the parliament-house to

his lodgings, he threw off his robes; and, leaping up, declared to those about him, that he found himself lighter than ever he found himself before. The story is not unlikely, as it is much in character; a vein of pleasantry and good humour accompanying the most serious actions of his life.

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cepted an invitation from Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries of poor people. And indeed his character for services of this kind was so universally known, that strangers from every part of England would resort to him, so that he had as crowded a levee as a minister of state. In these employments he spent more than two years, interfering as little as possible in any public transaction; only he assisted the archbishop in composing the Homilies, which were set forth by authority in the first year of king Edward; he was also appointed to preach the Lent sermons before his majesty, which office he performed during the three first years of his reign. As to his sermons which are still extant, they are indeed far enough from being exact pieces of composition: yet his simplicity and low familiarity, his humour and glib drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceeding popular. His action and manner of preaching too were very affecting; and no wonder, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth.

Upon the revolution which happened at court after the death of the duke of Somerset, Latimer seems to have retired into the country; and made use of the king's licence as a general preacher in those parts where he thought his labours might be most serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but as soon as the introduction of Popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom, and a licensing only of such as were known to be Popishly inclined: accordingly, a strict inquiry was made after the more forward and popular preachers, and many of them were taken into custody. The bishop of Winchester, who was now prime minister, having proscribed Latimer from the first, sent a message to cite him before the council. He had notice of this design, some hours before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped for his journey: at which expressing surprize, Latimer told him, that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take
any

any journey in his life ; and that he doubted not but God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger, then acquainting him that he had no orders to seize his person, delivered a letter, and departed. Latimer, however, opening the letter, and finding it contain a citation from the council, resolved to obey it. He set out therefore immediately ; and, as he passed through Smithfield, where heretics were usually burnt, he said cheerfully, “ This place hath long groaned for me.” The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower. Crammer and Ridley were also prisoners in the same cause with Latimer ; and, when it was resolved to have a public disputation at Oxford, between the most eminent of the Popish and Protestant divines, these three were appointed to manage the dispute on the part of the Protestants. Accordingly, they were taken out of the Tower, and sent to Oxford, where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books and pen and ink.

Fox has preserved a conference, afterwards put into writing, which was held at this time between Ridley and Latimer, and which sets our author's temper in a strong light. The two bishops are represented sitting in their prison, ruminating upon the solemn preparations then making for their trial, of which, probably, they were now first informed. “ The time,” said Ridley, “ is now come ; we are now called upon, either to deny our faith, or to suffer death in its defence. You, Mr. Latimer, are an old soldier of Christ, and have frequently withstood the fear of death ; whereas I am raw in the service and unexperienced ” With this preface he introduces a request, that Latimer, whom he calls “ his father,” would hear him propose such arguments as he thinks it most likely his adversaries would urge against him, and assist him in providing himself with proper answers to them. To this Latimer, in his usual strain of good humour, replied, that “ he fancied the good bishop was treating him, as he remembered Mr. Bilney used formerly to do ; who, when he wanted to teach him, would always do it under colour of being taught himself. But, in the present case,” said he, “ my lord, I am determined to give them very little trouble : I shall just offer them a plain account of my faith, and shall say very little more ; for I know any thing
I “ more

“ more will be to no purpose.” However, he answered their questions, as far as civility required ; and in these answers, it is observable, he managed the argument much better than either Ridley or Cranmer : who, when they were pressed, in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause by evasions and distinctions, after the manner of schoolmen. Whereas, when the same proofs were multiplied upon Latimer, he told them plainly, that “ such proofs had no weight with him ; that the fathers, no doubt, were often deceived ; and “ that he never depended upon them, but when they depended upon scripture.” “ Then you are not of St. Chrysostom’s faith,” replied they, “ nor of St. Austin’s : ” “ I have told you,” says Latimer, “ I am not, except when “ they bring scripture for what they say.” The dispute being ended, sentence was passed upon him ; and he and Ridley were burnt at Oxford. This was in 1554. Such was the life of Hugh Latimer, one of the leaders of that glorious army of martyrs, who introduced the Reformation in England. He was not esteemed a very learned man, for he cultivated only useful learning ; and that, he thought, lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived, rather a good, than what the world calls a great man.

LAUD (WILLIAM), archbishop of Canterbury, was son of William Laud, a clothier, of Reading, in Berkshire, by Lucy his Wife, widow of John Robinson, of the same place, and sister to sir William Webbe, afterwards lord-mayor of London. He was born at Reading, Oct. 7, 1573, and educated at the free-school there, till July 1589 ; when, removing to St. John’s-college in Oxford, he became a scholar of the house in 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of master in 1598 ; being esteemed at this time, it is said, a very forward, confident, and zealous person. He was this year chosen grammar lecturer ; and, being ordained priest in 1601, read, the following year, a divinity lecture in his college, which was then maintained by Mrs. Maye. In some of these chapel-exercises he maintained, against the Puritans, the perpetual visibility of the Church of Rome till the Reformation ; by which he incurred the displeasure of Dr. Abbot, then vice-chancellor

chancellor of the university [A]. In 1603, Laud was one of the proctors, and the same year became chaplain to Charles Blount, earl of Devonshire, whom he inconsiderately married, Dec. 26, 1605, to Penelope, then wife of Robert lord Rich; an affair that exposed him afterwards to much censure, and created him great uneasiness: in reality, it made so deep an impression upon him, that he ever after kept that day as a day of fasting and humiliation [B].

He proceeded B. D. July 6, 1604. In his exercise for this degree he maintained these two points, The necessity of baptism; and that there could be no true church without diocesan bishops. These were levelled also against the Puritans, and he was raillied by the divinity professor. He likewise gave further offence to the Calvinists, by a sermon preached before the university in 1606; insomuch that it was made an heresy for any to be seen in his company, and a misprision of heresy to give him a civil salutation. However, his learning, parts, and principles, procured him some friends. His first preferment was the vicarage of Stanford, in Northamptonshire, in 1607; and, in 1608, he obtained the advowson of North Kilworth, in Leicestershire: he was no sooner invested in these livings, but he put the parsonage houses in good repair; and gave twelve poor people a constant allowance out of them; which was his constant practice in all his subsequent preferments. This same year he commenced D. D. and was made chaplain to Neile, bishop of Rochester; to be near his patron, he exchanged North Kilworth for the rectory of West-Tilbury, in Essex, into which he was inducted in 1609. The following year the bishop gave him the living of Cuckstone, in Kent, whereupon he resigned his fellowship, left Oxford, and settled at Cuckstone: but the unhealthiness of that place having thrown him into an ague: he exchanged it soon after for Norton, a benefice of less value, but in a better air.

Dec. 1610, Dr. Buckeridge, president of St. John's, being promoted to the see of Rochester, Abbot, newly made archbishop of Canterbury, retaining some grudge against Laud, complained of him to the lord chancellor Ellesmere, chancellor of the university; alledging that he was

[A] Abbot traced this visibility from the Berengarians to the Albigenes, from them to the Wickliffites, from these to the Hussites, and from the Hussites to Luther and Calvin. Heylin's Cyprian. Angl. p. 49.

[H] She was divorced by the ecclesiastical judge for adultery; and Laud yielded to the instances of his patron, in the opinion, that, in case of a divorce, both the innocent and guilty may lawfully remarry.

at least a Papist in his heart, and cordially addicted to Popery. The complaint was supposed to be made, in order to prevent his succeeding Buckeridge in the presidentship of his college; and, the lord chancellor carrying it to the king, all his credit, interest, and advancement, would probably have been destroyed thereby, had not his immovable friend bishop Neile effaced those ill impressions. He was therefore elected president, May 10, 1611, though then sick in London, and unable either to make interest in person, or by writing to his friends; and the king not only confirmed the election, but, as a further token of his favour, made him one of his chaplains, upon the recommendation of bishop Neile. Our ambitious and aspiring doctor, having thus set foot within the court, flattered himself with hopes of great and immediate preferment; but, abp. Abbot standing always in his way, no preferment came: so that, after three years fruitless waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron Neile, newly translated to Lincoln, prevailed with him to stay one year longer. Meanwhile, to keep up his spirits, the bishop gave him a prebend in the church of Lincoln, in 1614, and the archdeaconry of Huntingdon the following year.

Upon the lord chancellor Ellesmere's decline in 1616, Laud's interest began to rise at court; so that, in November that year, the king gave him the deanery of Gloucester; and, as a further instance of his being in favour, he was pitched on to attend the king in his journey to Scotland in 1617. Some royal directions were, by his procurement, sent to Oxford for the better government of the university, before he set out on that journey: the design whereof was to bring the church of Scotland to an uniformity with that of England; a favourite scheme of Laud and other divines. But the Scots were Scots, as Heylin expresses it, and resolved to go their own way, whatever should be the consequence: so that the king gained nothing by that chargeable journey, but the neglect of his commands, and a contempt of his authority. Laud, in his return from Scotland, Aug. 2, 1617, was inducted to the rectory of Ibstock in Leicestershire; and Jan. 22, 1620-1, installed into a prebend of Westminster. About the same time there was a general expectation at court, that the deanery of that church would have been conferred upon him: but Dr. Williams, then dean, wanting to keep it in commendam with the bishopric of Lincoln, to which he was promoted,

promoted, got Laud put off with the bishopric of St. David's. The day before his consecration, he resigned the presidentship of St. John's, in obedience to the college-statute; but was permitted to keep his prebend of Westminster in commendam, through the lord keeper Williams's interest, who, about a year after, gave him a living of about 120*l.* a year, in the diocese of St. David's, to help his revenue; and, in January 1620, the king gave him also the rectory of Creeke in Northamptonshire. The preachers of those times meddling with the doctrines of predestination and election, and with the royal prerogative, more than was agreeable to the court, the king published, Aug. 1622, directions concerning preachers and preaching, in which Laud was said to have a hand; and which, being aimed at the Puritans and lecturers, occasioned great clamours among them. This year also, our prelate held his famous conference with Fisher the Jesuit, before the marquis of Buckingham and his mother, in order to confirm them both in the Protestant religion, wherein they were then wavering. The conference was printed in 1624, folio, and brought an intimate acquaintance between him and the marquis; whose special favourite he became from this time, and to whom he is charged with making himself too subservient: it is certain, this minion left him his agent at court, when he went with the prince to Madrid, and frequently corresponded with him from thence.

About Oct. 1623, the lord-keeper Williams's jealousy of him, as a rival in the duke of Buckingham's favour, and misunderstandings or misrepresentations on both sides from tale-bearers and busy-bodies, occasioned such violent quarrels and enmity between these two prelates, as were attended with the worst consequences. Archbishop Abbot also, resolving to keep Laud down as long as he could, left him out of the high-commission; of which he complained to the duke of Buckingham, Nov. 1624, and then was put into the commission: however, he opposed the design, formed by the duke, of appropriating the endowment of the Charter-house to the maintenance of an army, under pretence of its being for the king's advantage, and the ease of the subject. Dec. this year, he presented to the duke a tract, drawn up at his request, under ten heads, about doctrinal Puritanism. He corresponded also with him during his absence in France, about Charles the First's marriage with the princess Hen-

rietta-Maria, and that prince, soon after his accession to the throne, wanting to regulate the number of his chaplains, and to know the principles and qualifications of the most eminent divines in his kingdom, our bishop was ordered to draw a list of them, which he distinguished by the letter O for Orthodox, and P for Puritans. At Charles's coronation, Feb. 2, 1625-6, he officiated as dean of Westminster, in the room of Williams, then in disgrace; and was charged with altering the coronation oath, but without any good foundation. In 1626, he was translated from St. David's to Bath and Wells; and, in 1628, to London. The king having appointed him dean of his chapel-royal in 1626, and taken him into the privy-council in 1627, he was likewise in the commission for exercising archiepiscopal jurisdiction during Abbot's sequestration. In the third parliament of king Charles, which met March 17, 1627, he was voted to be a favourer of the Arminians, and one justly suspected to be unsound in his opinions that way; accordingly, his name was inserted as such in the Common remonstrance; and, because he was thought to be the maker of the king's speeches, and of the duke of Buckingham's answer to his impeachment, &c. it raised a very great clamour against him, and so exposed him to popular rage, that his life was threatened [c]. About the same time, he was put into an ungracious office; namely, in a commission for raising monies by impositions, which the Commons call Excises: but it seems never to have been executed.

Amidst all his employments, his care did not slacken towards the place of his education, the university of Oxford. In order to stop and rectify the factious and tumultuary manner of electing proctors, he fixed them to the several colleges by rotation; and caused to be put into order the broken, jarring, and imperfect statutes of that university, which had lain confused some hundreds of years. April 1630, he was elected their chancellor; and he made it his business, the rest of his life, to adorn the university with buildings, and to enrich it with books and MSS. In the first design, he began with his own college, St. John's; where he built the inner quadrangle (except part

[c] A paper was found in the dean's yard of St. Paul's to this effect:
 "Laud, look to thyself; be assured
 "thy life is sought. As thou art the
 "fountain of all wickedness, repent
 "thee of thy monstrous sins, before

"thou be taken out of the world, &c.
 "And assure thyself, neither God nor
 "the world can endure such a vile
 "counsellor, or such a whisperer, or
 "to this effect." Laud's Diary, p. 44-

of the south-side of it, which was the old library) in a solid and elegant manner: the first stone of this design was laid in 1631: he gave also several MSS. to the library, and 500l. by will to the college. In the next place, he erected that elegant pile of building at the west-end of the divinity-school, well known by the name of the Convocation-house below, and Selden's-library above [D]. In the latter resolution, he gave the university, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection procured at a prodigious expence.

After the duke of Buckingham's murder, our bishop became chief favourite to Charles I, which augmented indeed his power and interest, but at the same time increased the envy and jealousy against him, which were already too strong. Upon the decline of abp. Abbot's health and favour at court, Laud's concurrence, if not over-forwardness, in the very severe prosecutions carried on, in the High-commission and Star-chamber courts, against preachers and scribblers, did him great prejudice with most people: however, his prosecution of the king's printers, for leaving out the word 'not' in the seventh commandment, could be liable to no just objection. May 13, 1633, he set out from London to attend the king, who was going to be crowned in Scotland: he was sworn a privy-counsellor of that kingdom June 15, and on the 26th came back to Fulham. During his stay in Scotland, he formed a resolution of bringing that church to a conformity with the Church of England: but the king committed the framing of a liturgy to a select number of Scottish bishops, who, inserting therein several variations from the English liturgy, were opposed strenuously by our bishop, but in vain. Having endeavoured to supplant Abbot, "whom he could not be contented to succeed [E];" upon his death, in August this year, he was appointed his successor. That very morning, Aug. 4, there came one to him at Greenwich, with a serious offer

[D] He had also projected to clear the great square between St. Mary's church and the schools, where now stands the Radcliffe-library. His design was to raise a fair and spacious room upon pillars, the upper part to serve for convocations and congrega-

tions, the lower for a walk or place of conference, &c. But the owners of the houses not being willing to part with them, the design was frustrated. Heylin, p. 379.

[E] This is the expression of Fuller, in his Church-History, p. 11.

(and an avowed ability to perform it) of a cardinal's hat; which offer was repeated on the 17th: but his answer both times was, "that somewhat dwelt within him which would not suffer *that*, till Rome were other than it is." Sept. 14, he was elected chancellor of the university of Dublin.

One of his first acts, after his advancement to the archbishopric, was an injunction, Oct. 18, pursuant to the king's letter, that no clergyman should be ordained priest without a title. At the same time came out the king's declaration about lawful sports on Sundays, which Laud was charged with having revived and enlarged; and that, with the vexatious prosecutions of such clergymen as refused to read it in their churches, brought a great odium upon him among the Subbatarians and other Puritans: though, as he observes, "At Geneva, after evening prayer, the elder men bowl, and the younger train; and our good Puritan neighbours, the Dutch, profane the Sunday with plays and interludes, and count themselves blameless [F]." In 1634, and 1635, the abp., by his vicar-general, performed his metropolitical visitation: wherein, among other things, the church-wardens in every parish were enjoined to remove the communion-table from the middle to the east-end of the chancel, altar-wise, the ground being raised for that purpose; and to fence it in with decent rails, to avoid profaneness; and the refusers were prosecuted in the High-commission or Star-chamber courts. In this visitation, the Dutch and Walloon congregations were summoned to appear; and such, as were born in England, enjoined to repair to the several parish churches where they inhabited, to hear divine service and sermons, and perform all duties and payments required on that behalf: and those of them, ministers and others, that were aliens born, to use the English liturgy translated into French or Dutch. Many, rather than comply, chose to leave the kingdom, to the great detriment of our manufactures.

This year our archbishop did the poor Irish clergy a very important service, by obtaining for them, from the king, a grant of all the impropriations, then remaining in the crown. He also improved and settled the revenues of the London clergy, in a better manner than before. Feb. 5, 1634-5, he was put into the great committee of trade, and the king's revenue; and appointed one of the commissioners of the treasury March the 4th, upon the

[F] His trial, p. 343.

death of Weston, earl of Portland. Besides this, he was, two days after, called into the foreign committee, and had likewise the sole disposal of whatsoever concerned the church: but he fell into warm disputes with the lord Cottington, chancellor of the Exchequer, who took all opportunities of imposing upon him [G]. After having continued a year commissioner of the treasury, and acquainted himself with the mysteries of it, he procured the lord-treasurer's staff for Dr. William Juxon; who had, through his interest, been successively advanced to the presidentship of St. John's-college, deanery of Worcester, clerkship of his majesty's closet, and bishopric of London: but this was highly disgusting to many of the laity. For some years he had set his heart upon getting the English Liturgy introduced into Scotland; and some of the Scottish bishops had, under his direction, prepared both that book and a collection of canons for public service; the canons were published in 1635, but the liturgy came not in use till 1637. On the day it was first read at St. Giles's church in Edinburgh, it occasioned a most violent tumult among the people; spirited up by the nobility, who were losers by the restitution of Episcopacy, and by the ministers, who lost their clerical government. Laud, having been the great promoter of that affair, was reviled for it in the most abusive manner; and both he and the book were charged with downright Popery [H]. The extremely severe prosecution, carried on about the same time in the Star-chamber, chiefly through his instigation, against Prynne, Bastwick, and Burton, did him also infinite prejudice, and exposed him to numberless libels and reflections: though he endeavoured to vindicate his conduct in a speech delivered at their censure, June 14, 1637; which was published by the king's command. Another rigorous prosecution, carried on, with his concurrence, in the Star-chamber, was against bishop Williams; an account of which may be seen in his article, as also of Lambert Osbaldiston, master of Westminster-school.

In order to prevent the printing and publishing of what he thought improper books, a decree was passed in the

[G] As Cottington was the most artful courtier that perhaps any time has produced, Laud's open honesty was an easy prey to him. An instance of this, with regard to the first enclosing of Richmond-Park, and which they

both agreed to dissuade his majesty from attempting, may be seen in Clarendon's Hist. of the Rebellion.

[H] Spotswood. Heylin. Burnet's memoirs of the duke of Hamilton, p. 29, & seq.

Star-chamber, July 11, 1637, to regulate the trade of printing; whereby it was enjoined, that the master-printers should be reduced to a certain number, and that none of them should print any books, till they were licensed either by the archbishop, or the bishop of London, or some of their chaplains, or by the chancellors or vicechancellors of the two universities. He fell under the queen's displeasure, this year, by speaking, with his usual warmth, to the king at the council-table against the increase of Papists, their frequent resort to Somerset-house, and their insufferable misdemeanors in perverting his majesty's subjects to Popery. Jan. 31, 1638-9, he wrote a circular letter to his suffragan bishops, wherein he exhorted them and their clergy to contribute liberally towards raising the army against the Scots. For this he was called an incendiary: but he declares, on the contrary, that he laboured for peace so long, till he received a great check: and that, in the council, his councils alone prevailed for peace and forbearance. In 1639, he employed one Mr Petley to translate the liturgy into Greek; and at his recommendation, Dr. Joseph Hall, bishop of Exeter, composed his learned treatise of "Episcopacy by divine right asserted." Dec. 9, the same year, he was one of the three privy-counsellors who advised the king to call a parliament in case of the Scottish rebellion: at which time a resolution was taken to assist the king in extraordinary ways, if the parliament should prove peevish and refuse supplies. A new parliament being summoned, met April 13, 1649; and the convocation the day following: but the commons launching out in complaints against the archbishop, and insisting upon a redress of grievances before they granted any supply, the parliament was unhappily dissolved May 5. The convocation, however, continued sitting; and certain canons were made in it, which gave vast offence. On Laud many laid the blame and odium of the parliament's dissolution: so that the famous John Lilburne caused a paper to be posted, May 3, upon the Old Exchange, animating the apprentices to sack his house at Lambeth the Monday following: and on this day above 5000 of them assembled in a riotous and tumultuous manner; but the archbishop, receiving previous notice, secured the palace as well as he could, and retired to his chamber at Whitehall, where he remained some days; and one of the ringleaders was hanged, drawn and quartered, on the 21st. August following, a libel was found in Covent-Garden,

Garden, exciting the apprentices and soldiers to fall upon him in the king's absence, upon his second expedition into Scotland. The parliament that met Nov. 3, 1640, not being better disposed towards him, but, for the most part, bent upon his ruin, several angry speeches were made against him in the house of commons

No wonder that his ruin should be sought and resolved upon, when he had so many and so powerful enemies; almost the whole body of the Puritans; many of the English nobility and others; and the bulk of the Scotch nation. The Puritans reputed and called him the sole author of the innovations, and of the prosecutions against them: the nobility were disobliged by his warm and imperious manner, and by his grasping at the odious office of prime minister; and the Scots were driven to a pitch of fury and madness, by the restoring of episcopal government, and the introduction of the English service-book among them. In this state of the times, he was not only examined, Dec. 4, on the earl of Strafford's case, but, when the commons came to debate upon the late canons and convocation, he was represented as the author of them [1]; and a committee was appointed to

[1] Upon the attack made upon him for these canons, he wrote the following letter to Selden, an active man in the commons against him: "To my much honored friend Mr. Selden these. Sal. in Christo. Wor- thy sir, I understand that the byss- nesses about the late canons will be handled againe in your house to- morrowe. I shall never aske any unworthie thinge of you; but give me leave to saye as followes: If wee have erred in anye point of legalityte unknowne unto us, wee shall be hartilye sorrye for it, and hope that error shall not be made a crime. We heare that ship-monye is layd aside, as a thinge that will dye of itself; and I am glad it will have soe quiett a death. Maye not these unfortunate canons be suffered to dye as quyetlye, without blemishinge the church, which hath to manye enemies both at home and abroad? and if this may be, I heare promise you, I will presently humblye beseeche his majestye for a licence to reviewe the canons and abrogat them; assuringe myselfe that all my brethren will joyne with

"me to preserve the publick peace, rather than that act of ours should be thought a publick grievance. And upon mye credit with you, I had moved for this licence at the very first sittinge of this parliament, but that both myselfe and others did feare the house of commons would take offence at it (as they did at the last) and sayde, wee did it on purpose to prevent them. I understand you meane to speak of this bysness in the house to morrowe, and that hath made me wright these lynes to you, to lett you know our meaninge and desires. And I shall take it for a great kindness to me, and a great service to the church, if by your means the house will be satisfied with this, which is heare offered, of abrogatinge the canons. To God's blessed protection I leave you, and rest
"Your loving poore friend,
"Lambeth, Nov. 29. W. Cant.
"1640.

"I mean to move the king this daye for a license as is within mentioned."

enquire

enquire into all his actions, and prepare a charge against him, on the 16th. The same morning, in the house of lords, he was named as an incendiary, in an accusation from the Scottish commissioners: and, two days after, an impeachment of high-treason was carried up to the lords by Denzil Holles, desiring he might be forthwith sequestered from parliament, and committed, and the commons would, in a convenient time, resort to them with particular articles. Soon after, the Scotch commissioners presented also to the upper house the charge against him, tending to prove him an incendiary: he was immediately committed to the custody of the black rod. After ten weeks, Sir Henry Vane, junior, brought up, Feb. 26, fourteen articles against him, which they desired time to prove in particular, and, in the mean time, that he be kept safe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidst the insults and reproaches of the mob.

His enemies, of which the number was great, began then to give full vent to their passions and prejudices, and to endeavour to ruin his reputation. In March and April the house of commons ordered him, jointly with all those that had passed sentence in the Star-chamber against Burton, Bastwick, and Prynne, to make satisfaction and reparation for the damages they had sustained by their sentence and imprisonment; and he was fined 20,000*l.* for his acting in the late convocation. He was also condemned by the house of lords to pay 500*l.* to Sir Robert Howard for false imprisonment. June 25, 1641, he resigned his chancellorship of the university of Oxford; and, in October, the house of lords sequestered his jurisdiction, putting it into the hands of his inferior officers; and enjoined, that he should give no benefice without first having the house's approbation of the person nominated by him. Jan. 20, 1641-2, they ordered his arms at Lambeth-palace, which had cost him above 300*l.* to be taken away by the sheriffs of London. Before the end of the year, all the rents and profits of the archbishopric were sequestered by the lords, for the use of the commonwealth; and his house was plundered of what money it afforded, by two members of the house of commons; and what was very hard, when he petitioned the parliament afterwards for a maintenance, he could not obtain any, nor even the least part of above two hundred pounds worth of his own wood and coal at Lambeth, for his necessary use in the Tower. April 25,

1643,

1643, a motion was made in the house of commons, at the instance of Hugh Peters and others of that stamp, to send or transport him to New-England; but that motion was rejected. May 9, his goods and books in Lambeth-house were seized, and the goods sold, for scarce the third part of their value; all this before he had been brought to any trial; which was condemning him unheard. Seven days after, there came out an ordinance of parliament, enjoining him to give no benefice without leave and order of both houses. May 31, W. Prynne, by a warrant from the close committee, came and searched his room, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of paper, which he had prepared for his own defence. Prynne promised a faithful restitution of them within three or four days, but he never returned quite three bundles of the papers. Mean while, the abp. not complying exactly with the ordinance above-mentioned, all the temporalities of his archbishopric were sequestered to the parliament June 10, and he was suspended from his office and benefice, and from all jurisdiction whatsoever. Oct. 10, more articles were carried up against him to the house of lords, so, after he had been kept prisoner [K] above three years, he was brought to his trial March 12, 1643-4. Twenty days were spent in it, so that the whole proceedings were not finished till the 29th of July; and nothing was proved upon him, which was treason by law. Recourse was had to the same method as had been taken against the earl of Strafford; a bill of attainder was first read in the house of commons Nov. 13, passed the 16th, and immediately sent up to the lords; there it stuck till Jan. 1644-5, when, by the violence of the earl of Pembroke and the mob, threatening to force them, it was passed, the 4th of that month, in a very thin house. The archbishop, by the confession of his enemies, made a full, firm, and gallant defence, without the least acknowledgment of guilt in any thing; and his behaviour was suitable on the scaffold [L], with great composure. It plainly appears that

[K] So little care was taken to detain him, that he thought they intended he should make his escape.

[L] In his speech, he declared himself a true member of the church of England, and that he had suffered for endeavouring an uniformity. He next

observed, that the treason charged upon him consisted of two parts; an endeavour to subvert the laws of the land, and a like endeavour to overthrow the Protestant religion established by law. Besides my answers, says he, to the several charges, I protested

that he fell a sacrifice to the Scottish nation: for his trial was hastened or retarded according to the motions of their army in England; and Ludlow frankly owns, that he was beheaded for the encouragement of the Scots: nor did he obtain the favour of beheading, but by repeated petitions. He suffered Jan. 10, on Tower-Hill, aged 71 years. His corpse was deposited in the church of All-hallows-Barking, London; but afterwards taken up, and interred in the chapel of St. John's-college, Oxford. July 24, 1663. Such was the tragical end of Dr. William Laud, archbishop of Canterbury! As to his person, he was low of stature, but well and strongly shaped, and of a ruddy and cheerful countenance: in his temper and natural disposition full of fire and vivacity, which too often degenerated into choler and passion. He was a man of strict integrity, sincere and zealous; but, in some respects, was indiscreet and obstinate, eagerly pursuing matters not very inconsiderable or mischievous. The rigorous prosecutions in the Star-chamber and High-commission courts are generally imputed to him: and he formed the airy project of uniting the three kingdoms in an uniformity of religion; and the passing of some ceremonies in this last affair, brought upon him the odious imputation of Popery, and of being Popishly affected, without any good grounds. He was more busy in temporal affairs and matters of the state, than his predecessors in the see of Canterbury had been in later times; and even thought he could manage the office of prime minister, for which perhaps no man was ever more unfit. Lord Clarendon, who had a good deal of his stiff temper and contemptuous carriage, concludes his character with this candid observation: "That his learning, piety, and virtue, have been attained by very few, and the greatest of his infirmities are common to all even to the best of men."

tested my innocency in both houses. It was said, protestations at the bar must not be taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at this hour and instant of my death, that I never endeavoured the subversion of law or religion. And I desire you all to re-

member this protest of mine, for my innocency in this, and from all treasons whatsoever. He proceeds to take notice of the charge against him of being an enemy to parliaments, which he denies; but intimates, that the present parliament was misinformed and misgoverned, which was so much the worse, as the subject was thereby left without all remedy.

He

He was the author of several productions, an account of which is inserted in the note [M].

[M] These are, 1. "Seven sermons
"preached and printed on several oc-
"cassions, and reprinted in 1651," 8vo.
2. "Short annotations upon the life and
"death of the most august king James."
They were drawn up at the desire of
George duke of Bucks. 3. "Answer
"to the remonstrance made by the
"house of commons in 1628" 4. "His
"Diary by Wharton in 1694; with 6
"other pieces, and several letters, es-
"pecially one to Sir Kenelm Digby,
"on his embracing Popery." 5. "The
"second volume of the Remains of
"archbishop Laud, written by himself,
"&c. 1700," fol. 6. "Officium quo-
"tidianum, or A manual of private
"devotions, 1650," 8vo. 7. "A sum-
"mary of devotions, 1667," 12mo.
There are about 18 letters of his to
Gerard-John Vossius, printed by Colo-
metius in his edition of Vossius Epistol.
Lond. 1696, fol. Some other letters
of his are published at the end of
Uther's life by Dr. Parr, 1686, fol.
And a few more by Dr. Twells, in
his life of Dr. Pocock, prefixed to
that author's theological works, 1645,
in 2 vol. folio.

LAUDER (WILLIAM), a native of Scotland, was educated at the university of Edinburgh, where he finished his studies with great reputation, and acquired a considerable knowledge of the Latin tongue. He afterwards taught with success in the class of Humanity [A] students who were recommended to him by the Professor thereof. May 22, 1734, he received a testimonial from the heads of the University, certifying that he was a fit person to teach Humanity in any school or college whatever. In 1739 he published at Edinburgh an edition of "Johnston's Psalms." In 1742, he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, Professors of Church History and Mathematicks, to the Mastership of the Grammar School at Dundee, then vacant. Whether he succeeded in his application or not, is uncertain; but a few years afterwards we find him in London, contriving to ruin the reputation of Milton; an attempt which ended in the destruction of his own. His reason for the attack probably sprung from the virulence of a violent party spirit, which triumphed over every principle of honour and honesty. He began first to retail part of his design in The Gentleman's Magazine, 1747; and finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, intituled, "An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost," 8vo. The fidelity of his quotations had been doubted by several people, and the

Anecdotes
of Bowyer,
by Nichols,
p. 105.

[A] So the Latin tongue is called class or form where that language is taught.
"Classis humaniorum literarum," the

falsehood

falsehood of them was soon after demonstrated by Mr. (now Dr.) Douglas, in a pamphlet intituled "Milton vindicated from the Charge of Plagiarism brought against him by Lauder, and Lauder himself convicted of several forgeries and gross impositions on the publick. In a Letter humbly addressed to the Right Honourable the Earl of Bath, 1751," 8vo. The appearance of this detection overwhelmed Lauder with confusion. He subscribed a confession, dictated by a learned friend still living, wherein he ingenuously acknowledged his offence, which he professed to have been occasioned by the injury he had received from the disappointment of his expectations of profit from the publication of "Johnston's Psalms." This misfortune he ascribed to a couplet in Mr. Pope's Dunciad, book iv. ver. iii. and from thence originated his rancour against Milton. He afterwards imputed his conduct to other motives, abused the few friends who continued to countenance him; and, finding that his character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he some time taught a school. His behaviour there was mean and despicable; and he passed the remainder of his life in universal contempt. "He died," says Mr. Nichols, "some time about the year 1771, as my friend Mr. Reed was informed by the gentleman who read the funeral service over him."

*Essai sur
l'hist. gen.
tom. VII.*

LAUNOI (JOHN DE, or LAUNOIUS), a most learned man, and a most voluminous writer, was born about 1601, and took a doctor of divinity's degree in 1636. He made a journey to Rome, for the sake of enlarging his ideas and knowledge; and there procured the esteem and friendship of Leo Allatius and Holstenius. Upon his return to Paris, he shut himself up, and fell to reading all sorts of books, and making collections, upon all subjects as hard as he could. The conferences, he held at his house every Monday, were a kind of academic school, where the learned met to inform and exercise each other. The discipline of the church, and particularly the rights of the Gallican church, were common topics with them. They attacked vehemently Ultramontain pretensions; as they did Legends and Canonizations. The apostolate of St. Dionysius the Areopagite into France, the voyage of Lazarus and Mary Magdalene into Provence, and a multitude of other traditions and saints, were all proscribed at this tribunal. Launoi was called the banisher of saints; and

and Voltaire records a curate of St. Eustachius, as saying, "I always make the most profound obeisance to Mr. Lounoi, for fear he should take from me my St. Eustachius." Nothing could soften the critical rigour of this sage doctor: he not only did not seek, but he even refused, benefices. He lived always in simplicity and poverty. He died in 1678, after having published writings which made many volumes in folio. A Catalogue of them may be seen in Nicéron's "Vies," &c. tom. 32.

LAUR (FILIPPO), an eminent painter, was born at Rome in 1623. His father Balthasar Laur was originally of Antwerp, but settled in Italy, where he had two sons: the eldest, Francisco, became an able painter by the instruction of Sacchi, and died when he was but 25 years old; Philip was the second. Balthasar, who was a good painter, and a disciple of Paul Bril, perceived with joy that his son Philip, without learning to draw, when he went to school, took the faces of his playfellows. So remarkable a disposition was an earnest of his becoming a great painter. His father placed him under his son Francisco, who taught him the first elements of his art. The premature death of his brother obliged him to pass into the school of Angelo Caroselli, his brother-in-law, who had acquired some reputation in painting. Philip's progress was so great, that he soon surpassed his master in every kind. In the mean time he lost his father; and soon after his master, who was so fond of him, that he brought all the curious strangers that came to Rome to see him. Philip, who had studied much, soon quitted his first manner, and applied himself to paint small historical subjects, with back grounds of landscape, in a lively beautiful manner. He also painted several large pictures for churches, but did not succeed so well in them as in smaller works. He left several pieces unfinished.

Nature, who had not bestowed her graces on his person, endowed his mind with many accomplishments. He was master of perspective, had a turn for poetry, and a knowledge of history and fable. His chearful temper, and the lively sallies of his wit, rendered him dear to his friends. His barber, hearing he had presented his apothecary with a picture for the care of him when he was ill, flattered himself with hopes of the same favour, and begged a picture of him. Philip, who knew his intention, made his caricature, imitating the ridiculous gestures he used in
talking

talking to him: he wrote under the picture, "This man looks for a dupe, and can't find him;" and sent it to the barber's at a time when he knew several of his friends would meet in his shop. Every one of them was struck with the oddness of the character, and fell a laughing and joking the poor barber, whom they prevented from venting his rage on the picture; and, though Philip diverted himself at his expence, he never ventured to come under his hand afterwards. One cannot say that Laur was one of the first painters of Rome, yet he designed well and gracefully. His landscape was cheerful and in good taste; his colouring varied, being sometimes too faint. The subjects he generally painted were metamorphoses, bacchanals, and often historical subjects, which he treated with great judgement. His pieces of this sort are spread all over Europe.

He would never marry, nor give himself the trouble of forming disciples. His pleasure was to amuse himself with his friends. He would, on public holidays, distinguish himself by playing off fireworks. He was always diverting himself with one merry prank or other, the sallies of his lively imagination. He loved expence; and, by his mirth and good humour, seemed to forget he grew old, till a distemper surprized and carried him off at Rome in 1694, at the age of 71. His corpse was attended to St. Lawrence in Lucina, his parish church, by the academy of St. Luke, who had received him into their body in 1652. He left a considerable fortune to his great nephews, besides several legacies.

The Four Seasons are engraved on four plates, after him.

Hawkins's
Hist. of
Music, IV.
47, &c.

L A W E S (HENRY), an Englishman, eminent in music, was the son of Thomas Lawes, a vicar-choral of the church of Salisbury, and born there about 1500. In 1625, he became a gentleman of the chapel royal; and was afterwards appointed one of the private music to Charles I. In 1653, were published his "Ayres and Dialogues," &c. folio, with a preface by himself, and commendatory verses by the poet Waller, Edward and John Phillips nephews of Milton, and others. In the preface, speaking of the Italians, he acknowledges them in general to be the greatest masters of music; yet contends, that this nation has produced as able musicians as any in Europe. He censures the fondness of his age for songs in a language,

language, which the hearers do not understand; and, to ridicule it, mentions a song of his own composition, printed at the end of the book, which is nothing but an index containing the initial words of some old Italian songs or madrigals: and this index, which read together made a strange medley of nonsense, he says, he set to a varied air, and gave out that it came from Italy, by which it passed for an Italian song. In the title-page of this book is a very fine engraving of the author's head by Faithorne.

Twenty years before, in 1633, Lawes had been made choice of to assist in composing the airs, lessons, and songs of a masque, presented at Whitehall on Candlemas-night, before the king and queen, by the gentlemen of the four inns of court, under the direction of Noy the attorney general, Hyde afterwards Earl of Clarendon, Selden, Whitelock, and others. Whitelock has given an account of it in his "Memorials," &c. Lawes also composed tunes to Mr. George Sandys's "Paraphrase on the Psalms," published in 1638: and Milton's "Comus" was originally set by him, and published in 1637, with a dedication to Lord Bracly, son and heir of the Earl of Bridgewater. Of the history of this elegant poem little more is known, than that it was written for the entertainment of the above noble Earl, and represented as a masque by his children and others; but the fact is, says Haw-Ibid. p. 51. kins, that it is founded on a real story; for the Earl of Bridgewater being president of Wales, in 1634, had his residence at Ludlow Castle in Shropshire; when Lord Bracly and Mr. Egerton his sons, and Lady Alice Egerton his daughter, passing through the Hay-Wood forest, in Herefordshire, were benighted, and the lady for some short time lost. This accident furnished Milton with the subject of his poem; and, being a drama, was represented, 1634, at Ludlow Castle, Lawes himself performing in it the character of the attendant spirit. The music to "Comus" was never printed; and there is nothing in any of the printed copies of the poem, or in the many accounts of Milton, to ascertain the form in which it was composed.

Lawes taught music to the family of the Earl of Bridgewater: he was intimate with Milton, as may be conjectured from that sonnet of the latter, "Harry, whose
"tuneful and well-measured song."—Peck says, that Milton wrote his masque of "Comus" at the request of Lawes,

who engaged to set it to music. Most of the songs of Waller are set by Lawes; and Waller has acknowledged his obligation to him for one in particular, which he had set in 1635, in a poem wherein he celebrates his skill as a musician. Fenton, in a note on this poem, says, that the best poets of that age were ambitious of having their verses set by this incomparable artist; who, having been educated under Signor Coperario, introduced a softer mixture of Italian airs than before had been practised in our nation. But, as Hawkins informs us, Coperario was not an Italian, but an Englishman; who, having visited Italy for improvement, upon his return Italianized his name, and affected to be called Signor Giovanni Coperario, instead of Mr. John Cooper. And for Lawes, we have seen above, that he intimated little less than an actual dislike of the Italian style.

Ib. p. 55.

He continued in the service of Charles I. no longer, than till the breaking out of the Civil Wars; yet retained his place in the royal chapel, and composed the anthem for the coronation of Charles II. He died Oct. 21, 1662, and was buried in Westminster Abbey. "If," says Hawkins, "we were to judge of the merit of Lawes as a Musician from the numerous testimonies of authors in his favour, we should rank him among the first that this country has produced; but, setting these aside, his title to fame will appear to be but ill grounded. Notwithstanding he was a servant of the church, he contributed nothing to the increase of its stores: his talent lay chiefly in the composition of songs for a single voice, and in these the great and almost only excellence is the exact correspondence between the accent of the music and the quantities of the verse; and, if the poems of Milton and Waller in his commendation be attended to, it will be found that his care in this particular is his chief praise."

Ib. p. 47.

Henry Lawes had a brother William Lawes, who was also eminent in music. He was first of the choir at Chichester, and then, in 1602, became a gentleman of the royal chapel. In 1611, he was made one of the private music to Charles I.; and such was his attachment to his Master, that he took up arms for him against the parliament. To keep him out of the way of danger, he was made a commissary; yet the activity of his spirit disdained that security, and at the siege of Chester, in 1645, he lost his life by a casual shot. The King was

so affected with the loss of him, that he is said to have worn a particular mourning for him. His brother Henry, in the preface to a joint work of theirs, asserts, that he composed above thirty several sorts of music for voices and instruments; and that there was not any instrument of use in his time, but he composed so aptly to it, as if he had only studied that.

LEAKE (Sir JOHN), a brave and successful English admiral, was descended from the Leakes of Derbyshire, and born in 1656 at Rotherhithe in Surrey. His father instructed him both in mathematics and gunnery, with a view to the navy, and entered him early into that service as a midshipman; in which station he distinguished himself, under his father, at the memorable engagement between Sir Edward Sprag and Van Trump in 1673, being then no more than seventeen [A]. Upon the conclusion of that war soon after, he engaged in the merchants service, and had the command of a ship two or three voyages up the Mediterranean: but, his inclination lying to the navy, he did not stay long out of it. He had indeed refused a lieutenant's commission; but this was done with a view to the place of a master-gunner, which was then a place of much greater esteem than it is at present. When his father was advanced, not long after, to the command of a yacht, he gladly accepted the offer of succeeding him in the post of gunner to the Neptune, a second-rate man of war. This happened about 1675; and, the times being peaceable, he remained in this post, without any promotion, till 1688. Then James II. having resolved to fit out a strong fleet, to prevent the invasion from Holland, Leake had the command of the Firedrake fireship, and distinguished himself by several important services; particularly, by the relief of Londonderry in Ireland, which was chiefly effected by his means; for it is to be noted, that he was in this ship in the fleet under lord Dartmouth, when the Prince of Orange landed; after which, he joined the rest of the Protestant officers in an address to the Prince. The importance of rescuing Londonderry from the hands of King James raised him in the navy; and, after some removes, he had the command given him of the Eagle, a third rate of 70 guns.

[A] Sir Jacob Ackworth, late surveyor of the navy, had a painting of this action, taken from a drawing of

Sir John Leake, in the possession of Sam. Percival, Esq; secretary to the navy.

In 1692, the distinguished figure he made in the famous battle off La Hogue, procured him the particular friendship of Mr. (afterwards admiral) Churchill [B], brother to the Duke of Marlborough; and he continued to behave on all occasions with great reputation, till the end of the war; when, upon concluding the peace of Ryswick, his ship was paid off Dec. 5, 1697. Mean while, he had lost his father in 1696; when, though absent, his friends had procured for him his father's places of master gunner in England, and store-keeper of Woolwich. But he declined these places, having fixed his eye upon a commissioner's place in the navy: and, no doubt, he might have obtained it, by the interest of admiral Russel, Sir George Rooke, and Sir Cloudesly Shovel, who were all of them his friends, besides admiral Churchill; but, upon opening his mind to this last, that gentleman prevailed with him not to think of quitting the sea, and soon brought him into action there again, procuring him a commission for a third rate of 70 guns, which he entered upon, May 1699. Afterwards, upon the prospect of a new war, he was removed to the *Britannia*, the finest first-rate in the navy; of which he was appointed, Jan. 1701, first captain of three under the earl of Pembroke, newly made lord-high-admiral of England. This was the highest station he could have as a captain, and higher than any private captain ever obtained either before or since. But, upon the earl's removal, to make way for prince George of Denmark, soon after queen Anne's accession to the throne, Leake's commission under him becoming void, May 27, 1702, he accepted of the *Association*, a second rate, till an opportunity offered for his farther promotion. This was not long; for, upon the declaration of war against France, he received a commission, June the 24th that year, from prince George, appointing him commander in chief of the ships designed against Newfoundland. He arrived there with his squadron in August, and, destroying the French trade and settlements, restored the English to the possession of the whole island. This gave him an opportunity of putting a considerable sum of money in his pocket, by the sale of the captures [C], at the same time

[B] Captain Leake bravely sustained Mr. Churchill, after the ship between them had been beaten out of the line.

[C] In this expedition 61 ships were taken and destroyed, whereof 19 were taken, amounting to 3235 tons, and 209 guns; and of them 16 were brought to

time that it gained him the favour of the nation, by doing it a signal service, without any great danger of not succeeding; for, in truth, all the real fame he acquired thereby arose from his extraordinary dispatch and diligence in the execution.

Upon his return home, he was appointed rear-admiral of the Blue, and vice-admiral of the same squadron; but declined the honour of knighthood, which however he accepted the following year, when he was engaged with admiral Rooke in taking Gibraltar. Soon after this, he particularly distinguished himself in the general engagement off Malaga; and, being left with a winter-guard at Lisbon for those parts, he relieved Gibraltar in 1705, which the French had besieged by sea, and the Spaniards by land, and reduced to the last extremity. He arrived Oct. 29, and so opportunely for the besieged, that two days would, in all probability, have sunk them beyond hope. For the enemy, by the help of rope-ladders, found means to climb up the rocks; and got upon the mountains through a way that was thought inaccessible, to the number of 500 Spaniards, where they had remained several days. At the same time they had got together a great number of boats from Cadiz, and other parts, to land 3000 men at the New Mole. These, by making a vigorous assault on the sea-side, were designed to draw the garrison to defend that attack, whilst the 500 concealed men rushed into the town; there being also a plot (as was discovered some days afterwards) for delivering it up: all which was prevented by Sir John's seasonable arrival. Feb. 1705, he received a commission, appointing him Vice-admiral of the White; and, in March, relieved Gibraltar a second time. March 6, he set sail for that place; and, on the 10th, attacked five ships of the French fleet coming out of the bay, of whom two were taken, two more run ashore, and were destroyed; and baron Pointi died soon after of the wounds he received in the battle. The rest of the French fleet, having intelligence of Sir John's coming, had left the bay the day before his arrival there. He had no sooner anchored,

to England, 6 were sent to Lisbon, 5 sold at St. John's at Newfoundland; one, of 120 tons and 12 guns, was left for the security of the harbour, and the others sent to France with the prisoners. The remainder, to the number of 22, were burnt with their cargoes, as well as great part of their

cargoes that escaped, who were glad to get away half laden, or any how, to avoid the fate of the rest. Besides the burning and destroying Trepassy, St. Mary's, Collonet, Great and Little St. Lawrence, and St. Peter's; all very considerable settlements of the French.

ut he received the letter inserted below from the prince of Hesse [D]: his highness also presented him with a gold cup on the occasion. This blow struck a panic all along the whole coast, of which Sir John received the following account, in a letter from Mr. Hill, envoy to the court of Savoy: "I can tell you," says he, "your late success against Mr. Pointi put all the French coast into a great consternation, as if you were come to scour the whole Mediterranean. All the ships of war, that were in the road of Toulon, were hauled into the harbour; and nothing durst look out for some days." In short, the effect at Gibraltar was, that the enemy, in a few days, entirely raised, and marched off, leaving only a detachment at some distance to observe the garrison; so that this important place was secured from any further attempts of the enemy. We have hardly an instance, where the sea and land officers agreed together in an expedition; but none, where an admiral and a general have agreed like the prince and Sir John, who sacrificed all private views and passions to a disinterested regard for the public good. No difficulties, dangers, fatigues, advantages, or punctilios, could disunite them; but they acted as by a sympathy of nature, arising from a like generosity and bravery of mind. It was this that crowned their endeavours with a glorious success, which will be remembered (with those of Elliot in 1782) while Gibraltar remains a part of the British possessions; and that, it is hoped, will be as long as trade and navigation continue to flourish [E].

The same year, 1705, Sir John was engaged in the reduction of Barcelona: after which, being left at the head of a squadron in the Mediterranean, he concerted an expedition to surprize the Spanish galleons in the bay of Cadiz; but this proved unsuccessful, by the management of the confederates. In 1706, he relieved Barcelona, reduced to the last extremity, and thereby occasioned the

[D] "Sir, I expected with great impatience this good opportunity to express my hearty joy for your great and good success at this your second appearing off this place, which, I hope, hath been the first stroke towards our relief; the enemy, since five days, having begun to withdraw their heavy cannon, being the effects only to be ascribed to your conduct and care. 'Tis only so you the publick owes, and will

owe, so many great and happy consequences of it: and I in particular cannot express my hearty thanks and obligations I lie under. I am, with great sincerity and respect, &c.
"George, prince of Hesse."

[E] This important action is attributed to lord Peterborough by Dr. Freind, in his account of that earl's conduct in Spain; which is corrected by Mr. Boyer, in his "Life of queen Anne," p. 219.

siege

siege to be raised by king Philip. This was so great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he annually commemorated it by a public thanksgiving on the 26th of May, as long as he lived. The raising of the siege was attended with a total eclipse of the sun, which did not a little increase the enemy's consternation, as if the heavens concurred to defeat and shame the designs of the French, whose monarch had assumed the sun for his device: in allusion to which, the reverse of the medal, struck by queen Anne on this occasion, represented the sun in eclipse over the city and harbour of Barcelona. Presently after this success at Barcelona, Sir John reduced the city of Carthagena; from whence, proceeding to those of Alicant and Joyce, they both submitted to him; and he concluded the campaign of that year with the reduction of the city and island of Majorca. Upon his return home, prince George of Denmark presented him with a diamond ring of 400*l.* value; and he had the honour of receiving a gratuity of 1000*l.* from the queen, as a reward for his services. Upon the unfortunate death of Sir Cloudesly Shovel, 1707, he was advanced to be admiral of the White, and commander in chief of her majesty's fleet. In this command he returned to the Mediterranean, and surprizing a convoy of the enemy's corn, sent it to Barcelona; and thereby saved that city and the confederate army from the danger of famine, in 1708: soon after this, convoying the new queen of Spain to her consort, King Charles, he was presented by her majesty with a diamond ring of 300*l.* value. From this service he proceeded to the island of Sardinia, which being presently reduced by him to the obedience of King Charles, that of Minorca was soon after surrendered to the fleet and land forces.

Having brought the campaign to so happy a conclusion, he returned home; where, during his absence, he had been appointed one of the council to the lord-high-admiral, and was likewise elected member of parliament both for Harwich and Rochester, for the latter of which he made his choice. Dec. the same year, he was made a second time admiral of the fleet. May 1709, he was constituted rear-admiral of Great-Britain, and appointed one of the lords of the admiralty in December. Upon the change of the ministry in 1710, lord Orford resigning the place of first commissioner of the admiralty, Sir John Leake was appointed to succeed him; but he declined that post, as too

hazardous, on account of the divisions at that juncture. In 1710, he was chosen a second time member of parliament for Rochester; and made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the English forces to take possession of Dunkirk. Before the expiration of the year, the commission of admiral of the fleet was given to him a fifth time. He was also chosen representative for Rochester a third time. Upon her majesty's decease, Aug. 1, 1714, his post of rear-admiral was determined; and he was superseded as admiral of the fleet by Mathew Aylmer, esq. Nov. 5. In the universal change that was made in every public department, upon the accession of George I, admiral Leake could not expect to be excepted. After this he lived privately; and, building a little box at Greenwich, spent part of his time there, retreating sometimes to a country-house he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill of Yarmouth; by whom he had one son, an only child, whose misconduct had given him a great deal of uneasiness. Aug. 1719, he was seized with an apoplectic disorder; but it went off without any visible ill consequence. Upon the death of his son, which happened in March following, after a lingering incurable disorder, he discovered a more than ordinary affliction: nor was he himself ever right well after; for he died in his house at Greenwich, Aug. 1, 1720, in his 65th year. By his will, he devised his estate to trustees for the use of his son, during life; and, upon his death without issue, to captain Martyn, who married his wife's sister, and his heirs. By this means it came to that captain's son, Stephen Martyn Leake, esq; Garter king of arms; who, in gratitude to his memory, wrote an accurate account of his life, collected from original letters and papers [F].

Anecdotes
of Bowyer
by Nichols,
p. 205.

L E A K E (STEPHEN MARTIN, Esq;) son of Captain Martin, went through different ranks in the Heralds Office till he came to be Garter. He was the first person who wrote professedly on our English coins, two editions of his "Historical Account" of which were published by him with plates, under the title of "Nummi Britannici Historica, London, 1726," 8vo; the second, much improved, London, 1745, 8vo. He printed, in 1750, "The Life of Sir John Leake, knt. Admiral of the

[F] "Life of Sir John Leake, by Stephen Martyn Leake, Clarendieux "King of Arms, 1750." 8vo.

“Fleet,” &c.; to whom he was indebted for a considerable estate; which the Admiral devised to trustees for the use of his son for life; and upon his death to captain Martin (who married lady Leake’s sister) and his heirs; by which means it came to the captain’s son, who, in gratitude to the memory of Sir John Leake, wrote an accurate account of his life, of which only 50 copies were printed. In 1766, he printed also 50 copies of “The Statutes of the Order of the Garter,” 4to. He died, at his house called Leake’s Grove, at Mile-End, Middlesex, March 24, 1773; and was buried the 31st in his chancel in the parish church of Thorp in Essex, of which manor he was lord. Morant’s
Essex, v. I.
p. 482.

LEE (NATHANAEL), an English dramatic poet, was the son of a clergyman, and bred at Westminster-school under Dr. Busby, whence he removed to Trinity-college in Cambridge, and became scholar upon that foundation in 1668. He proceeded B. A. the same year; but, not succeeding to a fellowship, quitted the university, and came to London, where he made an unsuccessful attempt to become an actor in 1672. The part he performed was Duncan in Sir William Davenant’s alteration of Macbeth. Failing in this design [A], he had recourse to his pen for support; and, having a genius for the drama, composed a tragedy called “Nero emperor of Rome,” in 1675; which being well received, he pushed on the same way, producing a new play almost every year, till 1681. He read his pieces to the actors with an elocution which was so much admired by them, that he was tempted to try his talents for acting; but the trial soon convinced him, that he should never succeed in that character [B]. This mortification must needs be very sensibly felt; for Lee was not only careless in his œconomy, a foible incident to the poetic race, but rakishly extravagant to that degree, as to be frequently plunged into the lowest depths of misery: his wit and genius were also of the same unlucky turn, turgid, unbridled, and apt to break the bounds of sense. Thus gifted by nature, he left the reins loose to his imagination, till at length indigence and poetical enthusiasm transported him into madness; so that, Nov. 1684, he was taken into Bedlam, where he continued four years under care of the physicians. He was discharged in April 1688, being so much recovered, as to be able to return to his occupa-

[A] See the “Dedication to Nero.”

[B] Cibber’s “Apology,” p. 95.

tion of writing for the stage: and he produced two plays afterwards, "The Princess of Cleve," in 1689; and "The Massacre of Paris," in 1690. However, notwithstanding the profits arising from these performances, he was this year reduced to so low an ebb, that a weekly stipend of ten shillings from the theatre royal was his chief dependance [c]. He was not so clear of his phrenzy, as not to suffer some temporary relapses; and perhaps his untimely end might be occasioned by one. He died this year, 1690, as it is said, in a drunken frolic, by night in the street, and was interred in the parish of St. Clement Danes, near Temple-Bar. He is the author of eleven plays, all acted with applause [d]; and printed as soon as finished, with dedications of most of them to the earls of Dorset, Mulgrave, Pembroke, the duchesses of Portsmouth and Richmond, as his patrons. Addison declares, that, among our modern English poets, there was none better turned for tragedy than Lee; if, instead of favouring the impetuosity of his genius, he had restrained and kept it within proper bounds. His thoughts are wonderfully suited to tragedy; but frequently lost in such a cloud of words, that it is hard to see the beauty of them. There is infinite fire in his works, but so involved in smoke, that it does not appear in half its lustre. He frequently succeeds in the passionate parts of the tragedy; but more particularly where he slackens his efforts, and eases the style of those epithets and metaphors with which he so much abounds. His "Rival queens" and "Theodosius" still keep possession of the stage. These plays excel in moving the passions, especially that universal one, love. He is said to be particularly a master in that art; and for that reason has been compared to Ovid among the ancients, and to Otway among the moderns. Dryden prefixed a copy of commendatory verses to the "Rival queens;" and Lee joined with that laureat in writing the tragedies of the "Duke of Guise" and "Oedipus."

[c] Cibber's "Apology," p. 95.

[d] These are, 1. "Nero emperor of Rome, acted in 1675" 2. "Sophonisba, or Hannibal's overthrow, in 1676." 3. "Gloriana, or the court of Augustus, in 1676." 4. "The Rival Queens, in 1677." 5. "Mithridates King of Pontus, in 1678:" this is, by some, said to be his best tragedy. "Theodosius, or

"force of love," at the duke's theatre.

7. "Cæsar Borgia, 1680." 8. "Lucius Junius Brutus, in 1681." 9. "Constantine the Great, in 1684." 10. "The Princess of Cleve, in 1689." 11. "The massacre of Paris, in 1690." All his plays are tragedies, except the Princess of Cleve, which is a tragic-comedy.

LEIBNITZ (GODFREY WILLIAM DE), was born at Leipzig, July 4, 1646. His father, Frederic Leibnitz, was professor of moral philosophy, and secretary to that university; but did not survive the birth of his son above six years. His mother put him under Mess. Homschucius and Bachuchius, to teach him Greek and Latin; and he made so quick a progress, that, great as his master's hopes were, he surpassed them all. Returning home, where there was a well-chosen library left by his father, he read with attention the ancient authors, and especially Livy. The poets also had a share in his studies, particularly Virgil; and he had himself so particular a talent for versifying, that he is said to have composed, in one day's time, a poem of three hundred lines without an elision. He entered upon his academical studies at fifteen; and to that of polite literature joining philosophy and the mathematics, he studied the former under James Thomasius, and the latter under John Kuhniius, at Leipzig. He afterwards went to Jena, where he heard the lectures of professor Bohnius upon polite learning and history, and those of Falcknerius in the law. At his return to Leipzig, in 1663, he maintained, under Thomasius, a thesis "*De principiis individuationis.*" In 1664, he was admitted master of arts; and, observing the use of philosophy in illustrating the law, he maintained several philosophical questions out of the "*Corpus juris.*" At the same time, he applied himself particularly to the study of the Greek philosophers, and engaged in the task of reconciling Plato with Aristotle; as he afterwards attempted a like reconciliation between Aristotle and Des Cartes. He was so intent on these studies, that he spent whole days in meditating in a forest near Leipzig.

However, his views were chiefly fixed upon the law, which was his principal object. He commenced bachelor in that faculty in 1665, and the year after supplicated for his doctor's degree; but was denied, as not being of sufficient standing. It is true, he was then no more than twenty; but this objection has been thought a mere pretence to cover the true reason, which, it is said, was his rejecting the principles of Aristotle and the schoolmen, against the received doctrine of that time. Resenting the affront, he went to Altorf; where he maintained a thesis, "*De casibus perplexis,*" with so much reputation, that he not only obtained his doctor's degree, but had an offer of being made professor of law extraordinary. This, however,

however, was declined; and he went from Altorf to Nuremberg, to visit the learned in that university. He had heard of some literati there, who were engaged in the pursuit of the philosopher's stone; and his curiosity was raised, to be initiated into their mysteries. For this purpose, he drew up a letter in their jargon, extracted out of books of chemistry; and, unintelligible as it was to himself, addressed it to the director of that society, desiring to be admitted a member. They were satisfied of his merit, from the proofs given in his letter; and not only admitted him into their laboratory, but even requested him to accept the secretaryship, with a stipend. His office was, to register their processes and experiments, and to extract from the books of the best chemists such things as might be of use to them in their pursuits.

About this time, baron Boinebourg, first minister of the elector of Mentz, passing through Nuremberg, met our virtuoso at a common entertainment; and conceived so great an opinion of his parts and learning from his conversation, that he advised him to apply himself wholly to law and history: giving him at the same time the strongest assurances, that he would engage the elector, John Philip Schonborn, to send for him to his court. Leibnitz accepted the kindness, promising to do his utmost to render himself worthy of such a patronage; and, to be more within the reach of its happy effects, he repaired to Francfort upon the Maine, and in the neighbourhood of Mentz. In 1668, John Casimir, king of Poland, resigning his crown, the elector Palatine, among others, became a competitor for that dignity; and, while baron Boinebourg went into Poland to manage the elector's interests, Leibnitz wrote a treatise, to shew, that the Polonnois could not make choice of a better person for their king. This piece did him great honour: the elector Palatine was extremely pleased with it, and invited our author to his court. But baron Boinebourg, resolving to provide for him at the court of Mentz, would not suffer him to accept this last offer from the Palatine; and presently obtained for him the post of counsellor of the chamber of review to the elector of Mentz. Baron Boinebourg had some connexions at the French court; and, although he had a son at Paris, yet that son was not of years to be trusted with the management of his affairs there: he therefore begged Mr. Leibnitz to undertake that charge.

Our young statesman was charmed with this opportunity of shewing his gratitude to so zealous a patron, and set out for Paris in 1672. He also proposed several other advantages to himself in this tour, and his views were not disappointed. He saw all the literati in that metropolis, made an acquaintance with the greatest part of them; and, besides, applied himself with vigour to the mathematics in which study he had not then made any considerable progress. He tells us himself, that he owed his advancement therein principally to the works of Pascal, Gregory, St. Vincent, and, above all, to the excellent treatise of Huygens, "*De horologio oscillatorio.*" In this course, having observed the imperfection of Pascal's arithmetical machine, which however Pascal did not live to finish, he invented a new one, as he called it: the use of which he explained to Mr. Colbert, who was extremely pleased with it; and, the invention being approved likewise by the academy of sciences, he was offered a seat there as pensionary member. In short, he might have settled very advantageously at Paris, if he would have turned Roman Catholic; but he chose to stick to the Lutheran religion, in which he was born. In 1673, he lost his patron, M. de Boinebourg; and, being at liberty by his death, took a tour to England, where he became acquainted with Oldenburg, secretary, and John Collins, fellow of the royal society, from whom he received some hints of the invention of the method of fluxions, which had been discovered, in 1664 or 1665, by Sir Isaac Newton [A].

While

[A] The right to this invention is so interesting to our country, that we must not omit this occasion of asserting it. The state of the dispute between the competitors, Leibnitz and Newton, is as follows: Newton discovered in 1665 and 1666, and communicated it to Dr. Barrow in 1669. Leibnitz said, he had some glimpses of it in 1672, before he had seen any hint of Newton's prior discovery, which was communicated by Mr. Collins to several foreigners in 1673: in the beginning of which year Leibnitz was in England, and commenced an acquaintance with Collins, but at that time only claimed the invention of another differential method, properly so called, which indeed was Newton's invention; mentioning no

other till June 1677: and this was a year after a letter of Newton's, containing a sufficient description of the nature of the method, had been sent to Paris, to be communicated to him. However, nothing of it was printed by Sir Isaac; which being observed by the other, he first printed it, under the name of the Differential, and sometimes the Infinitesimal method, in the "*Acta Eruditorum Lipsiæ*, for the "year 1684." And as he still persisted in his claim to the invention, Sir Isaac, at the request of George I, gave his majesty an account of the whole affair, and sent Leibnitz a defiance in express terms, to prove his assertion. This was answered by Leibnitz, in a letter which he sent by Mr. Remond at Paris, to be communicated to Sir Isaac, after
he

While he was in England, he received an account of the death of the elector of Mentz, by which he lost his pension; and, upon this, returned to France, whence he wrote to the duke of Brunswick Lunenburg, to inform him of his circumstances. That prince sent him a very gracious answer, assuring him of his favour, and, for the present, appointed him counsellor of his court, with a salary; but gave him leave to stay at Paris, in order to complete his arithmetical machine [B]. In 1674, he went again to England; whence he passed, through Holland, to Hanover, where he designed to settle. From his first arrival there, he made it his business to enrich the library of that prince with the best books of all kinds. That duke dying in 1679, his successor, Ernest Augustus, then bishop of Osnabrug afterwards George I, shewed our counsellor the same favour as his predecessor had done, and directed him to write the history of the house of Brunswick. Leibnitz undertook the task; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690, with an ample harvest. While he was in Italy, he met with a pleasant adventure, which might have proved a more serious affair. Passing in a small bark from Venice to Mesola, there arose a storm; during which the pilot, imagining he was not understood by a German, whom being a Heretic he looked on as the cause of the tempest, proposed to strip him of his cloaths and money, and throw him overboard. Leibnitz hearing this, without discovering the least emotion, pulled out a set of beads, and turned them over with great seeming devotion. The artifice succeeded; one of the sailors observing to the pilot, that, since the man was no Heretic, he ought not to be drowned. In 1700, he was admitted a member of the royal academy of sciences at Paris. The same year the elector of Brandenburg, afterwards king of Prussia, founded an academy at Berlin, by the advice of Leibnitz, who was appointed perpetual president of it;

he had shewn it in France: declaring, that he took this method in order to have indifferent and intelligent witnesses. That method being disliked by Sir Isaac, who thought that London, as well as Paris, might furnish such witnesses, he resolved to carry the dispute no farther; and, when Leibnitz's letter came from France, he refused it, by remarks which he communicated only to some of his friends;

but, as soon as he heard of Leibnitz's death, which happened six months after, he published Leibnitz's letter, with his own remarks, by way of supplement to Ralphson's "History of fluxions."

[B] But it was not finished till after his death, and that too not before a great deal of money had been spent upon it.

and,

and, though his other affairs did not permit him to reside constantly upon the spot, yet he made ample amends by the treasures with which he enriched their memoirs, in several dissertations upon geometry, polite learning, natural philosophy, and physic. He also projected to establish at Dresden another academy like that at Berlin. He communicated his design to the king of Poland in 1703, who was well pleased with it; but the troubles, which arose shortly after in that kingdom, hindered it from being carried into execution.

Besides these projects to promote learning, there is another still behind of a more extensive view, both in its nature and use: he set himself to invent a language so easy and so perspicuous, as to become the common language of all nations of the world. This is what is called "The universal language;" and the design occupied the thoughts of our philosopher a long time. The thing had been attempted before by d'Algarné, and Dr. Wilkins; but Leibnitz did not approve of their method, and therefore attempted a new one. His predecessors, in his opinion, had not reached the point: they might indeed enable nations, who did not understand each other, to correspond easily together; but they had not attained the true real characters, which would be the best instruments of the human mind, and extremely assist both the reason and memory. These characters, he thought, ought to resemble, as much as possible, those of algebra, which are simple and expressive, and never superfluous or equivocal, but whose varieties are grounded on reason. In order to hasten the execution of this vast project, he employed a young person to put into a regular order the definitions of all things whatsoever; but, though he laboured in it from 1703, yet his life did not prove sufficient to complete it [c]. In the mean time, his name became famous all over Europe; and his merit was rewarded by other princes, besides the elector of Hanover. In 1711, he was made aulic counsellor to the emperor; and the czar of Muscovy appointed him privy-counsellor of justice, with a pension of a thousand ducats [d]. Leibnitz undertook at the same time to establish an academy of sciences at Vienna; but

[c] He speaks, in some places, of an alphabet of human thoughts, which he was contriving, which, it is very probable, had some relation to his universal language.

[d] The particular we have in the

"Recueil de littérature," printed at Amsterdam in 1740; which also says, that Leibnitz refused the place of keeper of the Vatican library, offered him by cardinal Casanata, while he was at Rome,

that project miscarried; a disappointment which some have ascribed to the plague. However that be, it is certain he only had the honour of attempting it, and the emperor rewarded him for it with a pension of 2000 florins; promising him to double the sum, if he would come and reside at Vienna: which he would have complied with, but death did not give him an opportunity. Meanwhile, the History of Brunswick being interrupted by other works which he wrote occasionally, he found, at his return to Hanover in 1714, that the elector had appointed Mr. Eccard for his colleague in writing that history. The elector was then raised to the throne of Great Britain; and, soon after his arrival, the electoral princess, then princess of Wales, and afterwards queen Caroline, engaged Leibnitz in a dispute with Dr. Samuel Clarke, upon the subject of free-will, the reality of space, and other philosophical subjects. This controversy was carried on by letters, which passed through her royal highness's hands; and ended only with the death of Leibnitz, Nov. 14, 1716, occasioned by the gout and stone, at 70.

As to his character and person, he was of a middle stature, and of a thin habit. He had a studious air, and a sweet aspect, though short-sighted. He was indefatigably industrious, and so continued to the end of his life. He eat and drank little. Hunger alone marked the time of his meals, and his diet was plain and strong. He loved travelling, and different climates never affected his health. In order to impress upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards. His temper was naturally choleric, and the first motions were very hot; but, after that was over, he generally took care to restrain it. He had the glory of passing for one of the greatest men in Europe, and he was sufficiently sensible of it. He was solicitous in procuring the favour of princes, which he turned to his own advantage, as well as to the service of learning. He was affable and polite in conversation, and greatly averse to disputes. He was thought to love money, and is said to have left sixty thousand crowns, yet no more than fifteen or twenty thousand out at interest; the rest being found in crown-pieces and other specie, hoarded in corn-sacks. He always professed himself a Lutheran, but never went to sermons; and, in his last sickness, being desired by his coachman, who was his favourite servant, to send for a minister, he would

would not hear of it, saying he had no occasion for one. He was never married, and never attempted it but once, when he was about fifty years old; and the lady, desiring time to consider of it, gave him an opportunity of doing the same: which produced this conclusion, "that marriage was a good thing, but a wise man ought to consider of it all his life." Mr. Loeffler, son of his sister, was his sole heir, whose wife died suddenly with joy at the sight of so much money left them by their uncle. It is said he had a natural son in his youth, who afterwards lived with him, was serviceable to him in many ways, and had a considerable share in his confidence. He went by the name of William Dinninger, and extremely resembled his father.

He wrote several pieces, of which the titles are, "*Specimina juris*:" "*Specimen difficultatis in jure, seu dissertatio de casibus perplexis*:" "*Specimen encyclopædiæ in jure, seu quæstiones philosophiæ amœniores ex jure collectæ*:" "*Specimen certitudinis seu demonstrationum in jure exhibitum in doctrina conditionum*:" "*Specimen dissertationum politicarum pro eligendo rege Polonorum*:" "*Nova methodus discendæ docendæque jurisprudentiæ*:" "*Corporis juris reconcinnandi ratio*:" "*Marii Nizolii de veris principiis et vera ratione philosophandi contra philosophos, cum præfatione & notis G. G. Leibnitzii*:" "*Sacrosancta Trinitas per nova inventa logicæ defensa*:" This was written against the Socinians. "*Confessio naturæ contra Atheos*:" "*Nova hypothesis physica—seu theoria motus concreti abstracti*:" "*Notitia opticiæ promotæ*:" it contains a new method of polishing telescope glasses; is addressed to Spinoza, and published in the posthumous works of that author. "*Cæsarini Furstnerii de jure suprematus ac legationis principum Germaniæ*:" "*Entretien de Philarete & Eugene sur la question du tems agitée à Nimigue, touchant le droit d'ambassade des électeurs & princes de l'empire*:" an abridgment of the preceding. "*De arte combinatoria*:" "*De la tolérance des religions*:" "*Lettres de M. de Leibnitz, & Responses de Pellisson*:" he is for toleration, and Pellisson against it. "*Codex juris gentium diplomaticus, in quo tabulæ authenticæ actorum publicorum pleræque ineditæ vel selectæ continentur*:" the several pieces, which are digested in order of time, begin with the year 1096, and end in 1499. Our author also published, in 1693, a small tract concerning the state of Germany, such as it may be

supposed to have been before we have any account in history;
 to which he gave the title of "Protegea." "Novissima
 Sinica historiam nostri temporis illustratura:" "Lettre
 sur la connexion des maisons de Brunswick & d'Este:"
 "Accessiones historicae, quibus utilia superiorum historiis
 illustrandis scripta monumentaque nondum haecenus
 indita inque iis inscriptores diu desiderati continentur:"
 "Accession. historic. tomus secundus, continens notif-
 simum chronicon Alberici monachi trium fontium:"
 "Specimen historicae arcanæ, sive anecdota de vita A-
 lexand. VI. papæ:" "Mantissa codicis juris gentium
 diplomatici:" "Scriptores rerum Brunswicensium il-
 lustrationi inservientes antiqui omnes & religionis Re-
 formatione priores, Hanov. 1707:" fol. 3 vol. "Es-
 sai de Theodicæi sur la bonté de Dieu, sur la liberté de
 de l'homme, & sur l'origine du mal, Amst. 1710," 2
 tom. 12mo. In this work our author appears to be a fa-
 talist, agreeable to the principles of Spinoza: it was un-
 dertaken at the request of the queen of Prussia, in the view of
 answering Bayle, which he complied with; but we are told by
 M. Pfaff, that our author was of the same opinion as Bayle;
 while, on the other hand, father Tournemine assures us,
 that our author, in this piece, wrote his own sentiments.
 "De origine Francorum disquisitio:" "L'Anti-Jacobite,
 1715:" "Réponse de baron de la Hontan à la lettre
 d'un particulier opposée au manifeste de S. M. le roy
 de la Grand Bretagne, comme l'électeur contre le Saxe:"
 "Collectanea etymologica illustrationi linguarum veteris
 Celticæ, Germanicæ, Gallicæ, aliarumque inservientia,
 cum prefatione Georgii Eckardi:" "Recueil de divers
 écrits composez par feu M. Leibnitz et Mr. Clarke, in
 1715 & 1716, sur de la physique & de la religion naturelle.
 en Anglois & François, Londres, 1717," 8vo, and in Ger-
 man at Francof, 1720, 8vo." "Otium Hanoveanum,
 sive miscellanea ex ore & schedis G. G. Leibnitzii
 quondam notata et descripta, &c. Lipsiæ, 1718," 8vo.
 "Recueil de diverses pieces sur la philosophie, la religion
 naturelle, l'histoire, les mathématiques, &c. par Mess.
 Leibnitz, Clarke, Newton, & autres celebres auteurs,
 Amst. 1720," 2 tom. 8vo. to which was added a third
 afterwards. Leibnitz also wrote the history of Balaam;
 in which he endeavours to prove, that what is related of
 that prophet did not happen really, but in a dream.
 M. G. Hanschius collected, with great care, every thing
 that Leibnitz had said, in different passages of his works,
 upon

upon the principles of philosophy; and formed a complete system under the title of "G. G. Leibnitzii principia philosophiæ more geometrico demonstrata, &c. 1728," 4to. There came out a collection of our author's letters in 1734 and 1735, under this title "Epistolæ ad diversos theologici, juridici, medici, philosophici, mathematici, historici, & philologici argumenti e MSS. auctores: cum annotationibus suis primum divulgavit Christianus Cortholus."

LEIGH (Sir EDWARD), a very learned Englishman, was born at Shawell, in Leicestershire, and educated at Magdalen Hall, Oxford. He was a member of the Long Parliament, and one of the members of the House of Commons who were appointed to sit in the Assembly of Divines. He was afterwards colonel of a regiment for the Parliament; but in 1648 was numbered among the Presbyterians who were turned out; and in December he was imprisoned. From this period to the Restoration he employed himself in writing a considerable number of learned and valuable books, which shewed profound learning, a knowledge of the languages, and much critical sagacity; and of which a list will be found below, as arranged by Anthony Wood [A]. Sir Edward died at his house called

Anecdotes
of Bowyer,
by Nichols,
p. 450.

[A] "Select and choice Observations concerning the twelve first Cæsars, &c. Oxon. 1635," 8vo. To which he added six more, making up the number 18, which were printed with the former, in another edition. The observations on the rest that followed were made by Henry Leigh, the author's eldest son, M. A. of Magdalen Hall, which being printed with the former at Lond. 1657, 8vo. had this title put to them, "Analecæta Cæsarum Romanorum." Afterwards they were illustrated with their effigies and coins, Lond. 1664, 8vo. and in another edition that came out in 1670, 8vo. they had observations of the Greek emperors added to them by the same hand. 2. "Treatise of Divine promises, in 5 books, Lond. 1633;" there again the third time 1650, and the fourth in 1657, 8vo. 3. "Critica Sacra, on the Hebrew words of the Old, and on the Greek of the New Testament, Lond. 1639 and 46," 4to. There again in two

parts in fol. 1662. In which book, the author expressing his great skill in the languages, was the reason why the learned Uther primate of Ireland had a respect and kindness for him. 4. "Supplement to the Critica Sacra. Lond. 1662," fol. 5. "A Treatise of Divinity, in three books, Lond. 1646," 4to. 6. "The Saints encouragement in evil times; or observations concerning the Martyrs in general, Lond. 1648, 1651," 8vo. 7. "Annotations on all the New Testament, Lond. 1650," fol. 8. "A philological Commentary: or, an illustration of the most obvious and useful words in the law, with their distinctions and divers acceptations, as they are found as well in Reports ancient and modern, as in Records and Memorials never printed. Lond. 1652, 1658, 1671," 8vo. dedicated to Will. L'Isle, Esq. one of the lords commissioners of the great seal of England, 1652. 9. "A System or body of Divinity in 10 books, Lond. 1654

led Rushall Hall, in Staffordshire, June 2, 1671: and was buried in the chancel of Rushall church. A copy of his "Critica Sacra," full of valuable notes by the late learned Mr. Bowyer, is now in the hands of the Rev. Dr. Owen.

- "1654 and 1662," fol. 10. "Treatise of Religion and Learning, in 6 books, Lond. 1656," fol. which book, lying dead on the bookseller's hands, had this title put to it in 1663. "Fœlix consortium: or, a fit conjuncture of Religion and Learning, in one entire Volume, consisting of six Books, &c." From which treatise, William Crowe of Suffolk, master of the free-school at Croydon in Surrey, took many things when he composed his "Elenchus Scriptorum in sacram Scripturam, &c. Lond. 1672," 8vo.
11. "Choice French Proverbs, Lond. 1657, 1664, 8vo." "Annotations on the five Poetical Books of the old Testament, viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles, Lond. 1657," fol. 12. "Second considerations of the High Court of Chancery, &c. Lond. 1657," 4to.
13. "England described: or, the Counties and Shires thereof briefly handled, Lond. 1659" 8vo. copied mostly from Camden. 14. "Choice Observations on all the Kings of England; from the Saxons to the Death of K. Charles I. Lond. 1661," 8vo.
15. "Three Diatribes, or Discourses, 1. Of Travel, 2. Of Money, 3. Of Measuring, &c. Lond. 1671," 8vo. This book is called, in another edition, 1680, "The Gentleman's guide, in three discourses, &c." 16. He also published "The Magistrate's Authority, in two sermons, Lond. 1647," 4to. penned by Christopher Cartwright, B. D. and minister at York; to which our author Leigh put a preface, to vindicate himself against a lying pamphlet, as he calls it, which entitles him, "a man of a fiery disposition, and one generally made chair-man upon any business that doth concern the clergy."

LEIGHTON (ROBERT), an eminent Scotch divine, was minister of a church near Edinburgh, in the distracted times of Cromwell's usurpation; and exhorted his parishioners to live together in charity, and not to trouble themselves with religious and political disputes. When the ministers were called over yearly in the synod, it was commonly asked, "whether they had preached to the times?" "For God's sake," answered Leighton, "when all my brethren preach to the Times, suffer one poor priest to preach about Eternity." His moderation gave offence, and finding his labours of no service, he retired to a life of privacy. By the unanimous voice of the magistrates, he was called soon after from his retirement to preside over the college of Edinburgh; where, during the space of ten years, he displayed all the talents of a prudent, wise, and learned governor. Soon after the Restoration, when that ill-judged business, the introduction of episcopacy into Scotland, was resolved on, Leighton was consecrated bishop of Dunblane. At his entrance upon his office, he gave an early instance of moderation. Sharp, and the other bishops, intended to enter Edinburgh in a pompous manner. Leighton remonstrated against it; but finding what he said had no weight,

weight, he left them at Morpeth, and went to Edinburgh alone. He soon saw the violent turn, which the councils of the times were taking; and did all in his power to oppose it. "How can these men," said Sharp, with his usual vehemence, "expect moderation from us, when they themselves imposed their covenant with so much zeal and tyranny on others?" "For that very reason," answered Leighton mildly, "let us treat them with gentleness; and shew them the difference between their principles and ours."

In his own diocese Leighton set the example; where he was revered even by the most rigid of the opposite party. He went about preaching, without any appearance of pomp; gave all he had to the poor, and removed none of the ministers, however exceptionable he might think their political principles. But, finding this contributed very little to the promotion of the great scheme that was carrying on, and that his brethren would not be induced to join as he thought properly in the work, he went to the king, and resigned his bishoprick; telling him, that "he would not have a hand in such oppressive measures, were he sure to plant the Christian religion in an infidel country by them; much less, when they tended only to alter the form of church government." The king and council, partly induced by the remonstrances of this good bishop, and partly by their own observations, resolved to carry on the business in Scotland on a different plan: and with this view Leighton was persuaded to accept the archbishoprick of Glasgow. In this station he made one effort more, but found it was not in his power to stem the violence of the times. In little more than a year, he resigned his archbishoprick, and retired into Sussex; where he devoted himself wholly to religion, and acts of piety. He died in 1684. He was a man of a most amiable disposition; strict in his life; polite, chearful, and engaging in his manners; of excellent parts, and profoundly learned. He has left many sermons and useful tracts, which are in very great esteem.

LELAND (JOHN), the first and last antiquary-royal in England, was a native of London, and bred at St. Paul's school there under the famous William Lilly. Having lost both his parents in his infancy, he found a foster-father in one Mr. Thomas Myles, who both maintained him at school, and sent him thence to Christ's-

college in Cambridge. Of this society, it is said, he became fellow [A]; yet, it is certain that he afterwards removed to Oxford, and spent several years in All-souls-college; there pursuing his studies with great assiduity, especially in the Greek language. For further improvement, he travelled to Paris, where he had the conversation and instructions of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by whose assistance he perfected himself in the Latin and Greek tongues. He also learned French, Italian, and Spanish, before his return home; so that he was esteemed an accomplished scholar. Going into orders, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling in the marches of Calais, appointed him his library-keeper, and dignified him with the title of his antiquary. In consequence whereof his majesty, in 1533, granted him a commission under the great seal, to make search after England's antiquities; and peruse the libraries of all cathedrals, abbeys, priories, colleges, and places, where records, writings, and secrets of antiquity were reposit[ed] [B]. For this purpose, having obtained, in 1536, a dispensation for non-residence upon his living at Popeling, he spent above six years in travelling about England and Wales, and collecting materials for the history and antiquities of the nation. He entered upon his journey with the greatest eagerness; and, in the execution of his design, was so inquisitive, that, not content with what the libraries of the respective houses afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals and monasteries. &c. he wandered from place to place, where he thought there were any footsteps of Roman, Saxon, or Danish buildings, and took particular notice of all the tumuli, coins, inscriptions, &c. In short, he travelled every-where, both by the sea-coasts and the midland parts, sparing neither pains nor cost; insomuch that there was scarcely either cape or bay, haven, creek, or pier, river, or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, vallies, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor-places, monasteries, and colleges, which he had not seen, and noted a whole world of things very memorable [C].

[A] Fuller's Hist. of Cambridge, p. 17, 19.
p. 90.

[B] Leland's New-year's gift, to the Itinerary.
prefixed to his Itinerary, vol. I.

[C] Ibid. and Hearne's preface.

Leland did not only search out and rescue antique monuments of literature from the destructive hands of time, by a faithful copy and register of them, but likewise saved many from being despoiled by the hands of men. In those days the English were very indifferent and negligent in this particular: they took little heed and less care about these precious monuments of learning; which being perceived by foreigners, especially in Germany, young students were frequently sent from thence, who cut them out of the books in the libraries; and then, returning home, published them as monuments of their own country. This pilferage, together with the havock made of them at the dissolution of the monasteries, was observed by our antiquary with great regret; whereupon he wrote a letter to Cromwell, then secretary of state, begging his assistance in bringing to light many ancient authors buried in dust, and sending them to the king's library. His majesty, he knew well, had no little esteem for them; and his highness also gave very agreeable proofs of his having no less esteem for their preserver, who, presently after the finishing of his travels, was presented by his royal master, in 1542, to the rich rectory of Haseley in Oxfordshire. The same patron, in 1543, preferred him to a canonry of King's-college, now Christ-church, in Oxford; and, about the same time, collated him to a prebend in the church of Sarum; and, though he lost the canonry of Christ-church in 1545, upon the surrendry of that college to the king, and had no pension allowed him in the lieu of it, as other canons had, yet it was made up to him in preferment elsewhere[D]. In 1545, having digested into four books that part of his collections, which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to his majesty, under the title of "A Newe year's gifte;" with a scheme of what he intended to do further[E]. For that purpose he retired to a house of his own, in the parish of St. Michael le Querne, London; where he had spent near six years in composing such books, &c. as he had promised to the world, when either too

[D] Vita Jo. Lelandi, prefixed to Anthony Hall's edition of Leland.

[E] This was, to give a map of England on a silver plate; a description of the same within twelve months; wherein would be restored the ancient names of places in Britain; with the

antiquities or civil history of it, in as many books as there are shires in England and Wales, viz. fifty: A survey of the British isles, in six books; and, finally, an account of the nobility of England in three books.

hard study, or some other cause unknown, deprived him of his understanding, and threw him into a phrenzy: Upon this, Edward VI, by letters patents, dated March 5, 1550, granted the custody of him, by the name of John Laylond, junior, of St. Michael's parish in le Querne, clerk, to his brother John Laylond, senior; and, for his maintenance to receive the profits of Haseley, Popeling, East-Knole and West-Knole above-mentioned. In this distraction he continued, without ever recovering his senses, two years, when the disorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael le Querne, which stood at the west-end of Cheapside, between the late conduit there and Paternoster-row; but, being burnt in the great fire of 1666, the site of it was laid out to enlarge the street.

As to his character, we are assured that he was an extraordinary person, having (besides a great mastership in poetry and oratory) attained to a good knowledge in the Greek, Latin, Welsh, Saxon, Italian, French, and Spanish languages; so that he was born for the service and honour of his country. And one of his contemporaries boldly affirms, that England never saw, and he believes should never see, a man to him in all things to be compared, with regard to his skill in the antiquities of Britain; for that he was undoubtedly in these matters wonderful and peerless; so that as, concerning them, England had yet never a greater loss. Upon the whole, he may not unjustly be styled the father of English antiquaries, since his works, a list of which is inserted below [F], have

[F] These are, 1. "Næniæ in mortem Thomæ Viati (Wyat) equitis incomparabilis, 1542," reprinted at the beginning of the second volume of his Itinerary, by Hearne; a Latin poem of a sheet and a half in 4to. 2. "Genethliacon illustrissimi Edwardi principis Cambriæ, &c. 1543;" a Latin poem in four sheets, 4to. reprinted in the 9th vol. of his Itinerary. 3. "Assertio inclytissimi Arturii regis Britannicæ Elenchus antiquorum nominum, 1544" 4to. translated into English, and published under this title, "Ancient order, societie & unitie laudable, of prince Arthur, &c." by R. Robinson in 1582. 4. "Κοινωνία Αστια, Cygnea cantio, &c. 1545," 4to. reprinted in 1658, 12mo, and in

the 9th volume of the Itinerary. 5. "Εγκώμιον τῆς Ειρήνης, Laudatio Pacis, 1546," 4to, reprinted in his "Col-lectionæ," by Hearne, vol. 5th. 6. "New-year's gifte," printed with notes by John Bale, 1549, 8vo, and reprinted in his Itinerary, vol. i. by Hearne. 7. "Principum ac illustrium aliquot & eruditorum in Angliæ-virorum encomia, &c." printed by Mr. Tho. Newton of Cheshire, in 1589, 4to. 8. "The Itinerary of J. Leland, in Oxford, 9 vol. 1710," 8vo, by Hearne, and reprinted in 1745. 9. "Collectanea, &c. Oxford, 1715," by Hearne, in 6 vol. 8vo. The fourth volume had been published before, with the title "Commentarii de scriptoribus Britannicis, auctore Jo.

have been made use of by Bale, in his catalogue of the English writers; by Camden, in his Britannia; by Burton, in his "Description of Leicestershire;" by Dugdale, in his "Antiquities of Warwickshire, and Baronage of England;" and by most of our other learned antiquarians.

"Jo. Leland Londinate, Oxon. 1709," in 2 tomes, by Ant. Hall. The following are our author's smaller pieces: "Nænia in mortem Henrici Dudylei equitis," printed by Hearne, in his edition of John Roffe; "Bo-

nonia Gallo-mastyx, &c." in the 6th vol. of his "Collestanea," by Hearne; "Codrus, sive laus & defensio Gallo-fridi Arturii Monumetenfis contra Polyd. Virgilium," in the "Collestanea," vol. V, by Hearne.

LELAND (JOHN), well known by his writings in defence of Christianity, was born at Wigan in Lancashire, in 1691, of eminently pious and virtuous parents. They took the earliest care to season his mind with proper instructions; but, in his sixth year, the small pox deprived him of his understanding and memory, and expunged all his former ideas. He continued in this deplorable state near a twelvemonth, when his faculties seemed to spring up anew; and though he did not retain the least traces of any impressions made on him before the distemper, yet he now discovered a quick apprehension and strong memory. In a few years after, his parents settled in Dublin, which situation gave him an easy introduction to learning, and the sciences. When he was properly qualified by years and study, he was called to be pastor to a congregation of protestant dissenters in that city. He was an able and acceptable preacher; but his labours were not confined to the pulpit. The many attacks made on Christianity, and by some writers of no contemptible abilities, engaged him to consider the subject with the exactest care, and the most faithful examination. Upon the most deliberate enquiry, the truth and divine original as well as the excellence and importance of Christianity appearing to him with great lustre, he published answers to several authors who successively appeared in that cause. He was indeed a master in this controversy; and his history of it, styled, "A View of the Deistical Writers that have appeared in England in the last and present Century, &c. is very greatly and deservedly esteemed." In the decline of life he published another laborious work, entitled, "The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the ancient Heathen World, especially with respect to the Knowledge and Worship

Some particulars of the life of Dr. John Leland of Dublin, by Isaac Weld, D.D.

" of

“ of the one true God ; a Rule of moral Duty, and a
 “ State of future Rewards and Punishments ; to which is
 “ prefixed, a long preliminary Discourse on Natural and
 “ Revealed Religion,” two vols. 4to. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Leland has treated at large with the greatest care, accuracy, and candour. And, in his “ View of the Deistical Writers,” his cool and dispassionate manner of treating their arguments, and his solid confutation of them, have contributed more to depress the cause of Atheism and Infidelity, than the angry zeal of warm disputants. But not only his learning and abilities, but his amiable temper, great modesty, and exemplary life, recommended his memory to general esteem and affection.

LELY (Sir PETER), an excellent painter of the English school, was born, 1617, at Westphalia in Germany. He was bred up for some time at the Hague, and afterwards committed to the care of one de Grebber. The great encouragement which Charles I. gave to the polite arts, and painting in particular, drew him to England in 1641 ; where he followed his natural genius at first, and painted landships, with small figures, as likewise historical compositions ; but, after a while, finding face-painting more encouraged, he turned his study that way, and, in a short time, succeeded so well in it, that he surpassed all his contemporaries. By this merit, he became perpetually involved in business, so that he was thereby prevented from going into Italy, to finish the course of his studies, which in his younger days he was very desirous of : however, he made himself amends, by getting the best drawings, prints, and paintings, of the most celebrated Italian hands. This he laboured so industriously, that he procured the best chosen collection of any one of his time [A] : and the advantage, he reaped from it, appears from that admirable style which he acquired by daily conversing with the works of those great masters. In his correct draught and beautiful colouring, but more especially in the graceful airs of his heads, and the pleasing variety of his postures, together with the gentle and loose management of the draperies, he excelled most of his pre-

[A] Among these were the better were sold, at his death, at prodigious rates, bearing upon them his usual mark of P. L.

deceffors, and will be a lafting pattern to all fucceeding artists. Yet the critics remark, that he preferved, in almoft all his faces, a languifhing air and a drowfy sweetness peculiar to himfelf, for which they reckon him a mannerift; and he retained a little of the greenifh caft in his complexions, not eafily forgetting the colours he had ufed in his landfhips; which laft fault, how true foever at firft, it is well known he left off in his latter days. But whatever of this kind may be objected to this great painter, it is certain his works are in great efteem in other parts, as well as in England, and are both equally valued and envied; for, at that time, no country exceeded his perfections, as the various beauties of the age, represented by his hand, fufficiently evince. He frequently did the landfhips in his own pictures after a different manner from all others, and better than moft could do. He was likewife a good hiftory-painter, as many pieces now among us can fhew. His crayon draughts were alfo admirable, and thofe are commonly reckoned the moft valuable of his pieces, which were all done entirely by his own hand, without any other affiftance. Philip earl of Pembroke, then lord-chamberlain, recommended him to Charles I. whole picture he drew, when prifoner at Hampton-court. He was alfo much favoured by Charles II, who made him his principal painter, knighted him, and would frequently converfe with him, as a perfon of good natural parts and acquired knowledge. He was well known to, and much refpected by, perfons of the greateft eminence in the kingdom. He became enamoured of a beautiful Englifh lady, to whom he was, fome time after, married; and he purchafed an eftate at Kew, in the county of Surrey [B], to which he often retired in the latter part of his life. He died of an apoplexy in 1680 at London, and was buried at Covent-garden church, where there is a marble monument erected to his memory, with his bult, carved by Mr, Gibbons, and a Latin epitaph, written, as is faid, by Mr. Flatman.

LEMER Y (NICHOLAS), a celebrated chemift, was Diét. portat. born Nov. 17, 1645, at Rouen in Normandy, of which de Monf. parliament his father was a proctor, and of the reformed l'Advocat. religion. Nicholas, having received a fuitable education fab. art. at the place of his birth, was put apprentice there to an

[B] His family remain there ftill.

apothecary,

apothecary, who was a relation; but, finding in a short time that his master knew little of chemistry, he left him in 1666, and went to improve himself in that art at Paris, where he applied to Mr. Glazer, then demonstrator of chemistry in the royal gardens. This, however, did not answer his purpose; Mr. Glazer was one of those professors who are full of obscure ideas, and was also far from being communicative: Lemery therefore stayed with him only two months, and then proceeded to travel through France in quest of some better masters. In this resolution he went to Montpellier, where he continued three years with Mr. Vernant, an apothecary, who gave him an opportunity of performing several chemical operations, and of reading lectures also to some of his scholars. These lectures were very useful to him; and he made such advances in chemistry, that in a little time he drew all the professors of physic, as well as other curious persons at Montpellier, to hear him; having always some new discoveries to instruct and entertain the most able among them. This raised his reputation so high, that he practised physic in that university without a doctor's degree.

In 1672, having made the tour of France, he returned to Paris, where he commenced an acquaintance with Mr. Martyn, apothecary to monsieur the prince; where making use of the laboratory which this apothecary had in the Hotel de Conde, he performed several courses of chemistry, which brought him into the knowledge and esteem of the prince. At length he provided himself with a laboratory of his own, and might have been made a doctor of physic, but he chose to be an apothecary, by reason of his attachment to chemistry; in which he presently opened public lectures, and had so great an affluence of scholars, that he had scarce room to perform his operations. Chemistry till this time had been a science in which there was little truth, and that so buried under a multitude of falsties, as to be utterly undiscernable. Lemery was the first that dissipated these affected obscurities, reduced the science to clear and simple ideas, abolished the senseless jargon of barbarous terms, and promised nothing which he did not actually perform; at the same time he found out some chemical secrets, which he sold to good profit. But, in 1681, his life began to be disturbed on account of his religion, and he received orders to quit his employ. At this time the elector of Brandenburg, by Mr. Spanheim, his envoy in France, made him a proposal

posal to go to Berlin, with a promise of erecting a professorship in chemistry for him there; but the trouble of transporting his family to such a distance, added to the hopes of some exception that would be obtained in his favour, hindered him from accepting that offer, and he was indulged to read some courses after the time limited by the order was expired: but at length, this not being suffered, he crossed the sea to England in 1683, where he was well received by Charles II, who gave him great encouragement. Yet, as the face of the public affairs there appeared not more promising of quiet than in France, he resolved to return thither, though without being able to determine what course he should then take.

In these difficulties, imagining that the quality of a doctor of physic might procure him some tranquillity, he took that degree at Caen about the end of the year; and repairing to Paris, had a great deal of business for a while, but did not find that tranquillity he desired. On the contrary, the state of the Reformed religion grew daily worse; and at last, the edict of Nantz being revoked in 1685, he was forbid to practice his profession, as well as other Protestants. However, he read two courses of chemistry afterwards, under some powerful protections; one course being for the two young brothers of the marquis de Segnelai, secretary of state, and the other for my lord Salisbury. At length he sunk under the persecution, and entered into the Romish church, in the beginning of 1686. This change procured him a full right to practise physick: but he was obliged to have the king's letters for holding his course of chemistry, and for the sale of his medicines, as he was not now an apothecary; however, these letters were easily obtained: and what with his pupils, his patients, and the sale of his chemical secrets, he made considerable gains.

Upon the revival of the royal academy of sciences, in 1699, he wade associate chemist, and at the end of the year became a pensionary. In 1707, he began to feel the infirmities of age, and had some attack of an apoplexy, which were succeeded by some degree of an hemiplegia; but not so severe as to hinder him from going abroad, so that he attended the academy for a considerable time, but at length was obliged to discontinue his attendance; and being confined to his house, he resigned his pensionary's place. He was struck with the last stroke of the apoplexy in

in 1715, which after seven days put a period to his life, June 19, at the age of 70.

We have the following books published by him. 1. "A Course of Chemistry." 2. "An universal Pharmacopœia." 3. "An universal Treatise of Drugs." 4. "A Treatise of Antimony; containing the Chemical Analysis of that Mineral."

LENCLOS (NINON DE), a very distinguished character, was born of a good family at Paris in 1615. Her mother would have made a religious of her; but her father, who was a man of wit and gaiety, succeeded much better in making her a woman of pleasure. She became her own mistress, and was left to form herself, by the death of her parents, at fifteen; and, having before been diligently read in the works of Montaigne and Charron, was known even then at Paris for her *bons mots*, her fine understanding, and philosophic spirit. She cultivated music, and played well on several instruments; sung in great taste, and danced with inimitable grace. With such accomplishments, she could not want either lover or husband; but, for the sake of liberty, or rather licentiousness, kept herself from matrimonial connections. She had a large income, yet lived with œconomy as well as dignity. She had a strange singularity of taste and humour, and her plan of life was perhaps without example. She never made any scandalous traffic of her charms; but delivered herself up to those who pleased her best, and continued to be theirs so long as the humour lasted. Volatile in her amours, constant in friendship, scrupulously just, equable in temper, charming in conversation, and beautiful even to old age; this extraordinary woman wanted nothing, but what in woman is called Virtue; yet preserved the same dignity and decorum as if she had possessed it. On this very account, and notwithstanding her known character for gallantry and intrigue, the most amiable and most respectable women of her time sought her acquaintance. Madam de Maintenon would fain have had her with her at Versailles, to have consoled her under the tiresomeness of grandeur and old age; but Ninon preferred a voluptuous obscurity to the brilliant slavery of a court; yet, what is extraordinary, this amorous lady is said to have held the passion of love in contempt. She called it a sensation, rather than a sentiment; a blind impulse, purely sensual; a transient illusion, which pleasure produces, and satiety destroys. She would reason like Socrates, though she acted like Lais.

Thus

Thus, while the great Condé, the Villarceaux, the Sevigné, the Rochefoucaults, enjoyed her as a mistress, the learned consulted her as a philosopher or a critic; for her house was a common rendezvous to the learned, as well as to the fine gentlemen of the world. Scarron consulted her upon his "Comical Romance," St. Evremond upon his Verses, Moliere upon his Comedies, and Fontenelle upon his Dialogues.

This bewitching woman died in 1706, aged 90. She left some children. One of her sons died, before her, a very tragical death indeed. Not knowing her to be his mother (for all her operations were conducted with secrecy and mystery), he actually fell in love with her; and when, to get rid of his passion, she discovered herself to him, through shame and despair he poignarded himself in her presence. The life of this heroine in gallantry has been written more than once. Letters also in her name to the Marquis de Sevigné have been published; but these, though very elegant and amusing, are a spurious production. The few genuine letters we have of hers are to be found in the works of St. Evremond.

LENFANT (JAMES), a Protestant Minister, born in 1691, and much distinguished at Saumur and Geneva, where he was educated. He removed to Heidelberg in 1683, and became minister of the French church there, and chaplain to the electress dowager Palatine. The invasion of the Palatinate by the French, in 1688, obliging him to retire to Berlin, he was made preacher to the queen of Prussia, and chaplain of the king her son, a member of the Academy, and counsellor of the Superior Consistory. He died of a palsy in 1728, aged 67. He was author of three capital works in their way, and which were well executed: "Histoire du Concile de Constance;" "Histoire du Concile de Basle;" "Histoire du Concile de Pise:" each in 2 vols. 4to. Besides these, he published the New Testament translated into French from the original Greek, with literal notes, in conjunction with Beausobre. This version was much esteemed by the Protestants. He published, also, "l'histoire de la Papesse Jeanne;" "Poggeana;" "Sermons, &c." He is represented as a man of a most amiable as well as most excellent character.

LENGLET (NICHOLAS DU FRESNOY), a very voluminous, but incorrect, French writer, was born at Beauvois

Beauvois in 1674. He was designed for theology, but quitted it for politics. In 1705; the Marquis de Torcy sent him to Lisle, where he was at first secretary to the minister at the court of the Elector of Cologne. He was at the same time charged with the foreign correspondence between Brussels and Holland, and in his department is said to have shewn much sagacity in discovering a plot, to deliver up the town of Mons to the Duke of Marlborough. He knew prince Eugene also, after the taking of Lisle, in 1708; and, on a journey to Vienna in 1721, saw him again, when the prince made him his librarian. But Lenglet had no idea of making his fortune from connections, however advantageous: his sole passion was independence and liberty. He only desired to think, write, and do as he would. In this manner he spent his latter years, and produced many works; which however are not held in any high repute. His "*Méthode pour étudier l'histoire*," &c. seems to have been thought his best production. He lived 82 years, but his end was very tragical: for, falling asleep as he was reading by the fire, he fell into it; and his head was nearly burnt off before the accident was perceived.

LEO X, pope of Rome, is ever to be remembered by Protestants, as having been the cause of the Reformation begun by Luther; on which account we will here insert a few particulars concerning him. He was descended from the ancient and illustrious family of the Medicei, and was called John de Medicis. He was born at Florence in 1475, and instructed in Greek and Latin literature by the best masters; by the celebrated Angelus Politianus, in particular. At eleven years of age, he was made an archbishop, by Lewis XI. of France; and, at fourteen, a cardinal, by pope Innocent VIII. Politian wrote a letter upon this occasion to that pope, in which is given the highest character of Leo: "This youth," says he, "is so formed by nature and education, that, as he was not inferior to any one in genius and natural abilities, so he did not yield to his equals in application and industry, to his preceptors in learning, to old men in gravity. He was naturally honest and sincere, and educated in so strict a manner by his father, that from his mouth never dropped a loose expression, or a light one. No action, gesture, gait, or any other circumstance of behaviour, ever distinguished him so as to create the least ill opinion of him. Though he be
"extremely

“ extremely young, yet his judgement appears so mature
 “ and firm, that, when old men hear him talk, they re-
 “ vere him as a parent. Together with his nurse’s milk,
 “ he sucked in piety and religion; preparing himself,
 “ even from his cradle, for the holy offices.” It is easy Politian.
Epist. 5. lib.
8.
 to conceive, that the picture here given is a good deal
 beyond the original: nevertheless, Leo was very accom-
 plished, and very promising.

The Medicei being overthrown and driven from Flo-
 rence by Charles IX. of France, he spent many years in
 exile; but, returning to Rome in 1503, he found great
 favour with Julius II. Some years after, he was invested
 with the dignity of legate by that pope; and was in that
 quality in the army, which was defeated by the French
 near Ravenna, in 1512. He was taken prisoner there,
 and, during his captivity, is said to have made a won-
 derful experiment of the ascendant which superstition has
 over the minds of the soldiers; who, when they had over-
 come him, shewed him so much veneration, that they
 asked his pardon for gaining the victory, besought him to
 give them absolution for it, and promised never to bear
 arms against the pope. He was raised to the pontificate
 March 11, 1513, when he was no more than thirty-seven,
 and some very odd circumstances are said to have con-
 tributed to it. A Popish author writes thus: “ Cardinal
 “ de Medicis was not returned three months to Florence, Varillas,
anecdotes de
Florence,
liv. 6.
 “ when the death of pope Julius II. obliged him to leave
 “ it. He caused himself to be carried to Rome in a litter,
 “ because of an imposthume in those parts which modesty
 “ will not suffer me to name; and travelled so slowly,
 “ that the pontiff’s funeral was over, and the conclave be-
 “ gun, by the time he arrived thither.—The conclave had
 “ not ended so soon as it did, the young and old cardinals
 “ persisting in contrary opinions with equal obstinacy, had
 “ not an odd accident brought them to agree. Cardinal
 “ de Medicis having hurried about prodigiously, in visit-
 “ ing the cardinals of his faction, his imposthume or ulcer
 “ broke; and the matter which ran from it exhaled so
 “ great a stench, that all the cells, which were separated
 “ only by thin partitions, were poisoned by it. The old
 “ cardinals, unable to bear the malignant influence of so
 “ corrupted an air, consulted the physicians of the con-
 “ clave to know what they must do; who, being bribed,
 “ as Varillas relates, by Leo’s party, gave it as their opi-
 “ nion, that he could not live a month longer, and so
 VOL. VIII, O “ drew

Lib. iii.

“drew them in to elect him.” Paul Jovius; in his life of this pontiff, relates the same thing, as then rumoured at Rome, yet does not fix the ulcer in the same part as Varrillas, but in the anus, which would not suggest an ignominious origin: and both Jovius and Guicciardini affirm, that, from his youth to his accession to the throne, he was in high reputation for his chastity. The same Guicciardini, however, represents him as a prince, “who greatly deceived the expectation entertained of him, when he was raised to the pontificate; since he then displayed more wisdom, and much less goodness, than the world had imagined of him.” And, indeed, if he was really so good as he was thought, we must needs conclude that the pontificate was the ruin of his morals; and that he grew vicious, where he ought to have grown virtuous: for, at setting off, he spent prodigious sums on the day of his coronation. He would be crowned the same day on which he had lost the battle of Ravenna and his liberty the year before; and he rode the Turkish horse he had mounted the day of that battle; for he ransomed him from the French, conceived a particular affection for him, and had him kept and pampered very carefully to an extreme old age. As his imagination was filled with the magnificence of ancient Rome, and the triumphal days of the ancient consuls, he endeavoured to revive those spectacles; and he succeeded so well, that, from the irruption of the Goths, there had never been any fight at Rome more magnificent than his coronation. He afterwards led a life suitable to this beginning, not a life suitable to a successor of the apostles, but a life wholly voluptuous and extravagant. Paul Jovius cannot be accused of having been too sparing of his encomiums upon Leo; yet he expresses himself with so much plainness on the vices of this pontiff, as not to leave an intelligent reader in doubt or suspense. The pleasures, he says, in which he too frequently immersed himself, and the lewd actions objected to him, sullied the lustre of his virtues. He adds, that a disposition, more easy and complaisant than corrupt, threw him down the precipice; he having been surrounded with a set of people, who, instead of admonishing him of his duty, were for ever proposing some party of pleasure. He confesses also, that this pope was accused of sodomy; though he affects to treat the censure as a calumny. Since Leo's morals were so very bad, it will not be surprizing to hear him charged with impiety and atheism, and with ridiculing the whole Christian doctrine as fabulous. Once,

Lib. xiv.

Jovius Leo-
nis X.

upon

upon his secretary Bombus's quoting something from the Gospel, he is reported to have answered, "*Quantum nobis nostrisque ea de Christo fabula profuerit, satis est omnibus sæculis notum :*" that is, "It has been sufficiently known in all ages, how profitable a thing this fable of Christ has been to us and ours." This story is related in Mornay's "*Myſtere d'iniquité,*" and in many other books ; and there is certainly nothing in Leo's character to hinder us from believing it, ſuppoſing it to be vouched by proper authorities.

Having been educated by præceptors, who had taught him perfectly the belles lettres, he loved and protected men of wit and learning. The poets were chiefly happy in his munificence ; and the pleasures he uſed to indulge himſelf in with them, degenerated ſometimes into buffoonery. Quernus, who had been crowned in a ſolemn manner, and raiſed to the honour of poet laureat, might be conſidered as his merry-andrew. He uſed to come where Leo was at dinner, and eat at the window the morſels which were handed to him. He was allowed to quaff liberally of the pope's wine ; but it was on condition, that he ſhould make ſome extemporary verſes on any given ſubject : he was obliged to compoſe two lines at leaſt ; and in caſe of failure, or if his verſes were good for nothing, he was ſentenced to drink a large quantity of water with his wine. Sometimes too the pope would make extemporary verſes with his laureat, at which the company would burſt out in a laugh. It was not obſerving alſo the decorum, which the dignity of pontiff required, to iſſue out, as he did, a bull in favour of Ariosto's poems ; threatening to excommunicate thoſe who ſhould censure them, or any way impede the printer's profit ; and this too almoſt at the ſame time that he was thundering out anathemas againſt Martin Luther. In ſhort, it may be ſaid, that men of learning and buffoons ſhared equally his friendſhip ; and his greateſt advocates allow, that he had but little affection for thoſe who excelled in theology and eccleſiaſtical hiſtory, although he wrote very civil and encouraging letters to Erasmus, who dedicated ſome of his greateſt works to him. It muſt be owned, however, that the literati, as well as the profeſſors of arts and ſciences, of what religion or country they may be, ought to reflect upon this pope's memory with gratitude. He was a lover and patronizer of learned men and learning ; he ſpared neither care nor expence in recovering the manuſcripts of the ancients, and in procuring good editions of

Jovius's
Elogiis.

Essay on
criticism,
v. 697.

them; and he equally favoured arts and sciences, being himself a man of taste. For all this he has been often celebrated, and by our countryman Pope in particular :

“ But see ! each Muse in Leo’s golden days
“ Starts from her trance, and trims her wither’d bays ;
“ Rome’s ancient genius, o’er its ruins spread,
“ Shakes off the dust, and rears his rev’rend head.
“ Then sculpture and her sister arts revive ;
“ Stones leap to form, and rocks begin to live :
“ With sweeter notes each rising temple rung ;
“ A Raphael painted, and a Vida sung.”

But the most memorable particular relating to this pope was, his very undesignedly giving birth to the Reformation; which happened on this wise. Leo being of a rich and powerful family, and withal of a high and magnificent spirit, entertained a purpose of building the sumptuous church of St. Peter, which was begun by Julius II, and required large sums to finish. The treasure of the apostolic chamber was exhausted, and the pope was so far from being enriched by his family, that he had contracted immense debts before his advancement to the pontificate, which he had increased by his profuse manner of living since. Finding himself therefore in no condition to bear the charges of such an edifice, he was forced to have recourse to extraordinary methods; and none was so ready and effectual as the publication of indulgences, which the court of Rome had often experienced to her advantage, in raising troops and money against the Turks. Leo therefore, in 1517, published general indulgences throughout Europe, in favour of those who would contribute any sum to the building of St. Peter’s; and set persons in each country to preach them up, and to receive money for them. In Germany, the Dominicans were preferred to the Augustine friars, who had hitherto been employed in that office: and this, together with the barefaced mercenary manner of doing it, provoked Martin Luther, who was of the order of St. Augustin, to preach against them. And so the Reformation began: nor could all the bulls of Leo and his successors against Luther and his adherents, nor all the various policy of the court of Rome, stop its progress.

See LU-
THER,

Leo died, Dec. 2, 1521, in the 45th year of his age, and 9th of his pontificate: and his death was occasioned by a piece of good news, according to some, but, as others say, by poison. Several of his letters are preserved

by

by various authors, besides the sixteen books written in his name by his secretary Bembo, and printed in the works of that cardinal. One singularity of this pope we have not yet mentioned, which is, that he was excessively fond of hunting; and it is said, that his eye, though he was very short-sighted, was surprizingly quick at the sport. Only hear Paul Jovius upon this head: "He was so in-
 " finitely delighted with hunting and hawking," says that historian, "that he would often contemn the foulest
 " storms, the most unwholsome winds, and the greatest in-
 " conveniences that could be met with in travelling.—But
 " in hunting, as he observed very strictly the laws of that
 " exercise, so he was extremely severe, though otherwise
 " of the most gentle disposition, on these occasions; par-
 " ticularly towards those who by noisy and tumultuous
 " behaviour gave the game an opportunity of escaping,
 " insomuch that he would frequently inveigh bitterly
 " against persons of quality. But whenever it happened,
 " either through ignorance or mistake of the sportsmen,
 " or that the game unexpectedly escaped, or could not be
 " forced from its cover, so that the chase proved unsuc-
 " cessful, it is incredible," says Jovius, "how grieved, as
 " well as exasperated, he would appear. And therefore
 " his intimate friends were extremely careful not to sue
 " for any favour at this time: whereas if he was successful
 " in the chase, and especially if it was distinguished by
 " the greatness of the toil, he would bestow the most con-
 " siderable favours with prodigious liberality." Would
 any one imagine, that all this related to a pope of Rome?
 To no less a man than Leo the Xth?

In Vita Leo-
 nis X.

We will conclude our account with a passage from Varrillas's "Anecdotes de Florence;" which, says Bayle, contains a pretty just character, though in a concise way, of Leo X. It shews him too in a light, in which we have not yet considered him; that is, in his political capacity. The passage may be found in the preface to the Anecdotes, and is as follows: "Guicciardini, in the twelve first arti-
 " cles of his history, exhibits this pope to us as a perfect
 " model of modern politics, and the greatest statesman of
 " his age. He makes him superior to king Ferdinnad the
 " Catholic; and causes him to triumph, in his younger
 " years, over the artifices of that old usurper. It is to
 " him he ascribes the secret of causing all his designs to
 " be seconded by the council of Spain, whether they
 " would or no. After having established these principles,

“ there are no shining virtues, but what heighten and il-
 “ lustrate the picture of Leo X. He formed, at but 14
 “ years of age, when he was created a cardinal, those vast
 “ projects which he afterwards put in execution, when he
 “ was raised to the pontifical chair. He negotiates with
 “ the states of Venice, to save the ruin of his house,
 “ which had not been able to withstand our Charles VIII.
 “ The seeing his brother drowned, as he was crossing a
 “ river, had not the power to make him change his reso-
 “ lution. He thought of nothing but the bringing up of
 “ an only son, then in the cradle, whom this brother had
 “ left; and thereupon he returns to Rome, where, by
 “ his intrigues, he gains the favour of pope Julius II;
 “ and they occasioned his being appointed legate in the
 “ army designed to drive the French out of Italy. He
 “ is taken prisoner at the battle of Ravenna, but makes
 “ his escape in a happy juncture, Julius II. expiring just
 “ at that time. He goes into the conclave, where he
 “ takes so much advantage of the caprice of the young
 “ cardinals, who had flattered themselves with the hopes
 “ of electing a juvenile pope, that he causes them to give
 “ their votes in his favour. He joins with the Spaniards,
 “ and is tender of their friendship, so long as it is of ser-
 “ vice to settle his house in the chief employments of ma-
 “ gistracy in Florence: but the instant fortune frowns on
 “ them, and that he finds their council does not care to
 “ let him usurp the dukedom of Urbino, in order to in-
 “ vest his nephew with it, he treats with the French on
 “ that condition. He draws up the famous concordat,
 “ in which he eludes the stratagems and long experience
 “ of the chancellor du Prat: he discovers the highest
 “ friendship for Francis I, so long as that monarch is a-
 “ ble to do him service; but the instant he has obtained
 “ his desires, he abandons him, in order to be reconciled
 “ to Charles V. He projects a league with this monarch,
 “ in order to establish the Sforza’s in the dukedom of
 “ Milan. He succeeds in it sooner than he expected,
 “ and is fired with such an excess of joy, as kills him
 “ at the receiving this news.” See MEDICIS
 (LAURENCE of).

Magni
 Fidei Script.
 Medic.

LEONICENUS (NICHOLAS), an eminent physician
 of Italy, was born in 1428, and was a professor of physic
 at Ferrara for more than sixty years. It is to this phy-
 sician, that we owe the first translation of any of Galen’s
 works,

works, which he also illustrated with commentaries. He translated also the "Aphorisms of Hippocrates." Another work of his is, "Plinii et plurium aliorum Medicorum in Medicina erroribus." He made also an Italian translation of Dion Cassius, and another of Lucian. By these dissimilar productions we see, that Leonicenus was not so confined to physic, as to be inattentive to the other departments of literature. Indeed, he was not greatly attached to the practice of physic: "I do more service," says he, "to the public, than if I visited patients, by instructing those who are to cure them;" meaning by his lectures and literary labours. This physician preserved a "viridis senectas" to a very great age; for his person was stout and upright, and his faculties clear and strong, when he died in 1524, aged 96,

LEONTIUM, an ancient courtesan at Athens, famous first for her lasciviousness, and afterwards by her application to the study of philosophy. Bayle thinks, that his last profession would have made amends for the disgrace of the former, had Leontium renounced Love, as soon as she embraced Philosophy: but it is pretended, that she did not abate a jot of the former; and that, when she studied under Epicurus, she prostituted herself to all his disciples. She was either the wife or the concubine of Metrodorus, by whom she had a son, whom Epicurus recommends to the executors of his last will and testament. She applied herself however seriously to philosophy, and ventured with so much confidence to be an authoress, as even to write against Theophrastus. It is pleasant to observe, how peevishly Cicero expresses himself upon this: *De Nat. Deor. I.* "not only Epicurus, Metrodorus, and Hermachus, wrote against Pythagoras, Plato, and Empedocles, but even that little whore Leontium had the assurance to write against Theophrastus:" "sed meretricula etiam Leontium contra Theophrastum scribere ausa est." He allows, however, that she did it "in a polite and elegant style," "scito quidem illa sermone et Attico."

LEOWICQ (CYPRIAN or LEQVITIUS), a Bohemian astronomer, was born of a noble family in 1524. He published "Ephemerides" and other things, and was distinguished as an Astronomer: but we record him here, because, mixing astrological predictions with real

science, he exhibits an illustrious instance of that folly to which mankind are so much addicted. He foretold as a certainty, that the Emperor Maximilian would be monarch of all Europe, which did not come to pass: but he did not foretell what did come to pass the year after this prophesy; that the Sultan Soliman would take Sigeth, a town of Hungary, in the presence of the Emperor and Imperial army, without molestation or lett. He announced the end of the world to happen in 1584, and alarmed the people so, that the churches and monasteries could not contain the crowds which ran thither for salvation. When will mankind be cured of these follies, or is it not vain to attempt to cure them? He had a conference with Tycho Brahe upon astronomical matters in 1569. He died in 1574.

LESLEY (JOHN), the celebrated bishop of Ross in Scotland, was descended from a very ancient family, and born in 1527. He had his education in the university of Aberdeen; and, in 1547, was made canon of the cathedral church of Aberdeen and Murray. After this, he travelled into France; and, pursuing his studies in the universities of Thoulouse, Poitiers, and Paris, he took the degree of doctor of laws at his last. He continued abroad till 1554; when he was commanded home by the queen-regent, and made official and vicar-general of the diocese of Aberdeen; and, entering into the priesthood, he became parson of Une. About this time the Reformed doctrine, beginning to spread in Scotland, was zealously opposed by our author; and, a solemn dispute being held between the Protestants and Papists in 1560, at Edinburgh, Lesley was a principal champion on the side of the latter [A]. However, this was so far from putting an end to the divisions, that they daily increased; which occasioning many disturbances and commotions, both parties agreed to invite home the queen, who was then absent in France. On this errand Lesley was employed by the Roman Catholics; and made such dispatch, that he came several days before lord James Stuart, sent by the Protestants, to Vitri, where queen Mary was then lamenting the death of her husband, the king of France. Having delivered to her his credentials, he told her majesty of lord James Stuart's [B] coming

[A] Among others, he had a particular dispute with the famous Knox.

[B] He was natural brother to the queen.

from the Covenanters, and of his designs against the Roman Catholic religion; and advised her to detain him in France by some honourable employment, till she could settle her affairs at home: but the queen, not at all distrusting the nobility, who had sent lord James, desired Lesley to wait, till she could consult with her friends upon the methods most proper for her to take. At first, the court of France opposed her return home: but, finding her much inclined to it, they ordered a fleet to attend her; and Lesley embarked with her at Calais for Scotland, Aug. 1561.

Presently after his arrival, he was appointed one of the senators of the college of justice, and sworn into the privy-council. The abbey of Lundores was conferred upon him afterwards; and, upon the death of Sinclair bishop of Ross, he was promoted to that see. This advancement was no more than he merited from the head of the Roman church in Scotland; in whose defence he was always at hand, an able disputant with the new Separatists. His learning was not inferior to his other attainments; nor was his attention so entirely absorbed in ecclesiastical matters, but that he found time to consider and improve the civil state of the kingdom. To this end, having observed that all the ancient laws were growing obsolete, for want of being collected into a body, he represented the thing to the queen, and prevailed with her majesty to appoint proper persons for the work. Accordingly, a commission was made out, empowering our bishop, with fifteen others, privy-counsellors and advocates in the law, with authority to print the same. Thus it is to the care principally of the bishop of Ross, that the Scots owe the first impression of their laws at Edinburgh, in 1566; commonly called the black acts of parliament, from their being printed in the black Saxon character. Upon the queen's flying into England from the Covenanters, queen Elizabeth appointed commissioners at York to examine the case between her and her subjects, and our bishop was one of those chosen by his queen in 1568, to defend her cause. He did so with great vigour and strength of reasoning: and, when this method proved ineffectual, appeared afterwards in the character of ambassador at the English court. He was sent to complain of the injustice done to his queen; but, finding no notice taken of his public solicitations, formed several schemes to procure her escape privately. With that view, among other projects, he negotiated a scheme for her marriage with the duke of Norfolk; which being discovered,

discovered, the duke was convicted of treason, and executed. Lesley, however, being examined upon it, pleaded the privileges of an ambassador; alledging, that he had done nothing but what his place and duty tied him to, for procuring the liberty of his princess, &c. but, his pleas not availing, he was sent prisoner to the isle of Ely, and thence to the tower of London.

In 1573, he was set at liberty; but, being banished England, he retired to the Netherlands. The two following years he employed in soliciting the kings of France and Spain, and all the German princes, to interest themselves in the delivery of his mistress; but, finding them slow in the affair, he went to Rome, to see what influence the pope might have over them. In the end, perceiving all his efforts fruitless, he had recourse to his pen, and published several pieces, to promote the same design [c]. In 1579, he was made suffragan and vicar-general of the archbishopric of Rouen in Normandy, and, in his visitation of that diocese, was apprehended and thrown into prison, and obliged to pay three thousand pistoles for his

[c] His writings are, 1. "Ætæ animi consolationes, & tranquillæ animi conservatio. Paris, 1574," 8vo. 2. "De origine, moribus, & rebus gestis Scotorum. Romæ, 1578," 4to. It consists of ten books, whereof the three last, making half the volume, are distinctly dedicated to queen Mary; to whom they had been presented in English, seven years before the first publication in Latin. There are separate copies of them in several libraries. See Catalog. MSS. Oxon. This history is carried down to the queen's return from France in 1561. It is a most noble apology which he makes, in the breaking off, at the beginning of his admired sovereign's troubles; for, besides the prejudices which the world might think him under, in his respects to so kind a mistress, he makes this further reflection upon the undertaking: "Some things," says he, "favoured so much of ingratitude and perfidy, that although it were very proper they should be known, yet it were improper for me to record them: because often, with the danger of my life, I endeavoured to put a stop to them; and I ought to do all that is in me, not to let them be known unto strangers." With this work are published, 3. "Pa-

renæsis ad nobilitatem populumque Scotorum:" and, 4. "Regionum et insularum Scotiæ descriptio." 5. "Defence of the honour of Mary queen of Scotland; with a declaration of her right, title, and interest to the crown of England. Liege, 1571," 8vo. 6. "A treatise shewing, that the regimen of women is conformable to the law of God and nature." These two last are ascribed, by Parsons the Jesuit, to Morgan Phillips. Conference about the next succession, part 2, c. 1. But Camden asserts them to be our author's, Annal. Eliz. sub. ann. 1569. 7. "De titulo & jure Mariæ Scotorum reginæ, quo Angliæ successionem jure sibi vendicat. Rheims, 1580," 4to. 8. There is a MS. upon the same subject in French, intitled, "Remonstrance au pape, &c." Cotton library, Titus, cxii, 1. and F. 3. 14. 9. "An account of his embassy in England, from 1568 to 1572." MS. in the advocates library in Scotland. Catal. of Oxford MSS. 10. "An apology for the bishop of Ross, as to what is laid to his charge concerning the duke of Norfolk." MS. in the library of the lord Longueville. 11. "Several letters in the hands of Dr. George Mackenzie."

ransom, or else to be given up to Queen Elizabeth. He remained unmolested under the protection of Henry III. of France: but, upon the accession of Henry IV. a Protestant, who was supported in his claim to that crown by Queen Elizabeth, was apprehended, in his visitation through his diocese, in 1590; and, being thrown into prison, was obliged to pay three thousand pistoles for his ransom, to save himself from being given up to Elizabeth. In 1593, he was declared bishop of Constance; with licence to hold the bishopric of Ross till he should obtain peaceable possession of the church of Constance, and its revenues. Some time after this, he went and resided at Brussels: and, at last, seeing all hopes cut off of his returning home, to his bishopric of Ross, by the establishment of the Reformation under King James, he retired into a monastery at Guirtenburg, about two miles from Brussels; where he passed the remainder of his days, and died in 1596.

Mackenzie's lives and characters of the most eminent Scotch writers, vol. 2. Edinb. 1711, fol—General Dict. LESLEY.

His character is represented much to his advantage, by several writers, both at home and abroad: and, indeed, all parties agree in speaking of him as a man of incomparable learning, an able statesman, a zealous churchman, and of his fidelity to his queen as admirable and exemplary.

LESLIE (Dr. JOHN), bishop of Clogher in Ireland, was descended from an ancient family, and born in the north of Scotland. The first part of his education was at Aberdeen, from whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Germany, and France. he spoke French, Spanish, and Italian, with the same propriety and fluency as the natives; and was so great a master of the Latin, that it was said of him, when in Spain, *Solus Lesleius Latine loquitur*. He continued twenty-two years abroad; and, during that time, was at the siege of Rochelle, and the expedition to the isle of Rhee, with the duke of Buckingham. He was all along conversant in courts, and at home was happy in that of Charles I, who admitted him into his privy-council both in Scotland and Ireland; in which stations he was continued by Charles II, after the Restoration. His chief preferment in the church of Scotland was the bishopric of the Orkney, whence he was translated to Raphoe in Ireland, in 1633; and, the same year, sworn a privy-counsellor in that kingdom. He built a stately palace in his diocese: it was built in the form and strength of a castle, one of

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the finest episcopal palaces in Ireland, and proved to be useful afterwards in the rebellion of 1641, by preserving a good part of that country. The good bishop exerted himself, so much as he could, in defence of the royal cause, and endured a siege in his castle of Raphoe, before he would surrender it to Oliver Cromwell; being the last which held out in that country. He then retired to Dublin, where he always used the liturgy of the church of Ireland in this family, and even had frequent confirmations and ordinations. After the Restoration, he came over to England; and, in 1661, was translated to the see of Clogher. He died in 1671, aged above 100 years, having been above 50 years a bishop; and was then reckoned the ancientest bishop in the world.

LESLIE (CHARLES), the second son of the preceding, and a very distinguished personage, was born in Ireland, we know not what year; and admitted a fellow-commoner in Dublin-college, where he continued till he commenced master of arts. Then he came to England, and entered himself in the Temple at London, where he studied the law for some years; but at length growing weary of it, relinquished it, and applied himself to divinity. In 1680, he entered himself into holy orders; and, in 1687, became chancellor of the cathedral church, or diocese, of Connor. About this time he rendered himself particularly obnoxious to the Popish party in Ireland, by his zealous opposition to them, which was thus called forth. Roger Boyle, bishop of Clogher, dying in 1687, Patrick Tyrrel was made titular Popish bishop; and had the revenues of the see assigned him by King James. He set up a convent of friars in Monaghan; and, fixing his habitation there, held a public visitation of his clergy, with great solemnity: when, some subtle logicians attending him, he was so insolent as to challenge the Protestant clergy to a public disputation. Leslie undertook the task, and performed it to the satisfaction of the Protestants; though it happened, as it generally does at such contests, that both sides claimed the victory. He afterwards held another public disputation with two celebrated Popish divines, in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that Mr. John Stewart, a Popish gentleman, solemnly renounced the errors of the church of Rome.

As the Papists had got possession of an episcopal see, they engrossed other offices too; and a Popish high-sheriff was appointed for the county of Monaghan. This proceeding alarmed the gentlemen in that country; who, depending much on Leslie's knowledge as a justice of peace, repaired to him, then confined, by the gout, to his house. He told them, that it would be as illegal in them to permit the sheriff to act, as it would be in him to attempt it. But they insisted that himself should appear in person on the bench, at the approaching quarter-sessions, and all promised to act as he did; so he was carried there with much difficulty, and in great pain. Upon the question, whether the sheriff was legally qualified, he answered pertly, "That he was of the king's own religion, and it was his majesty's will that he should be sheriff." Leslie replied, "That they were not inquiring into his majesty's religion, but whether he (the pretended sheriff) had qualified himself according to law, for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will, but as it is revealed to them in his laws; and it must always be thought to continue so, till the contrary is notified to them in the same authentic manner". Whereupon the bench unanimously agreed to commit the pretended sheriff, for his intrusion and arrogant contempt to the court. Leslie also committed some officers of that tumultuous army which the Lord Tyrconnel raised, for robbing the country.

Hitherto Leslie had acted as a divine and good magistrate. Mean while, he never approved of carrying these principles of resistance so far, as to deprive the king of the supreme power; and, persevering steadily in that opinion, he continued, after the Revolution, in allegiance to king James. In consequence, refusing to take the new oaths appointed upon that change, he lost all his preferments; and, in 1689, when the troubles began to arise in Ireland, withdrew, with his family, into England. Here he set about writing political pieces, in support of the cause he had embraced; and, being a person of extraordinary wit and learning, was esteemed a chieftain among the Nonjurors. His first piece, in this cause, was an Answer to Abp. King's "State of the Protestants in Ireland, under the late king James's government," wherein he shewed himself as averse from the principles and practices of the Irish, and other Papists, as he was from those of resistance.

resistance. Neither did his sufferings make him forget his duty to the church of England; in defence of which he shewed himself a strenuous champion against the Quakers, many of whom were converted by him. But, as all his converts were desirous of returning to Presbytery, from whence they had last sprung, he was obliged to treat the subject of church-government in defence of episcopacy. He likewise employed his pen in the general cause of the Christian religion, against Jews and Deists, and against the errors of Socinians and Papists. Mean while, his writings, and frequent visits to the courts of St. Germain and Bar le Duc, rendered him obnoxious to the government; but he became more so upon the publication of the “Hereditary right of the crown of England asserted;” of which he was the reputed author [A]. Finding himself, on this account, under a necessity of leaving the kingdom, he repaired to the Pretender at Bal le Duc; where he was allowed to officiate in a private chapel, after the rites of the church of England; and he took much pains to convert the Pretender to the Protestant religion, but in vain. However, to promote the said Pretender’s interest, when a great stir was made about him in England, he wrote a letter from Bar de Duc, dated April 23, 1714, which was printed and dispersed among his adherents, replete with the most sordid flattery: wherein, after giving a fine description of the Pretender’s person and character, his graceful mien, magnanimity of spirit, devotion free from bigotry, application to business, ready apprehension, sound judgement, and affability, so that none conversed with him, but what were charmed with his good sense and temper; he concludes with a proposal, “on condition of
 “his being restored to his crown, that, for the security of
 “the church of England as by law established, he would
 “so far waive his prerogative, in the nomination of
 “bishops, deans, and all other ecclesiastical preferments
 “in the gift of the crown, that five bishops should be ap-
 “pointed; of which the archbishop of Canterbury for
 “the time being always to be one, who, upon any va-
 “cancy, might name three persons to him, of whom he
 “would chuse [B].” Many other proposals of the like nature were made soon after, and several projects were not only laid in England, but an actual insurrection begun in

[A] Boyer’s hist. of queen Anne,
 655.

[B] Id. p. 697. Tindal’s Contin.
 of Rapin.

Scotland, by his party, in 1715: all which ended in the crushing and dispersing of the rebels, and in the Pretender's being obliged to leave the French dominions.

In this exigence he withdrew to Italy, whither Leslie attended him, notwithstanding the ill usage he met with at that court. He was a firm Protestant, and no unable champion of that religion; and was encouraged to hope, that he might make a convert of his prince. He had been sent for especially by himself, with a promise that he should celebrate the church of England service in his family; and that he would hear what he should represent to him on the subject of religion. But the Chavalier was far from keeping the word he had given, and on the faith of which our divine had come over: for, though he allowed him, for form's sake, to celebrate the church of England service in his family, yet he never was present there; and not only refused to hear Leslie himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbade all discourse concerning religion [c]. However, Leslie put up with every thing, in dutiful submission to his avowed sovereign, till the year 1721; when, having undergone many difficulties, and finding nothing but disappointments, he sunk under the pressure; and, returning to his native country, died April 13, 1722, at his own house at Glaslough in the county of Monaghan.

As to his character, Bayle styles him "a man of great merit and learning;" and tells us, that he was first who wrote, in Great Britain, against the errors of Madam Bourignon [d]. His books, adds he, are much esteemed, and especially his treatise of "The Snake in the grass." Salmon observes, that his works must transmit him to posterity as a man thoroughly learned, and truly pious [e]. Another writer informs us, that Leslie made several converts from Popery; and says, that, notwithstanding his mistaken opinions about government, and a few other matters, he deserves the highest praise for defending the Christian religion against Deists, Jews, Quakers, and for admirably well supporting the doctrines of the church of England against those of Rome [f]. The author of the "Freeholder's Journal," immediately after the death of Mr.

[c] Bolingbroke's letter to Windham.

[e] Chron. hist. p. 442.

[d] Bayle's Dict. under this lady's article.

[f] Harris's Continuation of Sir James Ware, p. 233. 234.

Leslie, observed, that when the Popish emissaries were most active in poisoning the minds of the people, Mr. Leslie was behind no man in diligently exposing, both in publick and private, the errors and absurdities of the Romish doctrines. Yet, upon the abdication of king James, he resigned his livings, followed his fortunes, and adhered firmly to his interests; and after his demise, to those of the Pretender. Notwithstanding his well-known attachment to the Jacobite interest, and his frequent visits to the court of St. Germain's, he was not much molested by the government till a little before Sacheverell's trial, when he attacked Bp. Burnet pretty warmly, in a pamphlet, called "The good old Cause, or lying in Truth;" wherein he would prove, from the bishop's former works, the truth of that doctrine for which the doctor was prosecuted by the commons, and violently inveighed against by the bishop himself. To avoid the storm that threatened him for this pamphlet, he fled out of England, and remained abroad till 1721, when he returned hither, with a resolution, let the consequences be what they would, of dying in his own country. Some of his friends acquainting Lord Sunderland with his purposes, and imploring his protection for the good old man; his lordship readily and generously promised it. Mr. Leslie had no sooner arrived in London, than a member of the house of commons, officiously waited on lord Sunderland with the news; but met with such a reception from his lordship as the malice of his errand deserved.

Besides the political tracts which he scattered, Mr. Leslie left two volumes in folio of theological works; in which he has discussed well nigh all the controversies which now disturb the peace of the Christian church. Consummate learning, attended by the lowest humility, the strictest piety without the least tincture of moroseness, a conversation to the last degree brisk, lively, and spirited, yet to the last degree innocent, made him the delight of mankind, and leaves what Dr. Hickes says of him unquestionable; that he made more converts to a sound faith and holy life, than any other man of our times.

A catalogue of his books is inserted below [G].

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[G] We shall divide these into his political and religious works. Of the former, he wrote, 1. "Answer to the
"state of the Protestants of Ireland,"

&c. already mentioned. 2. "Cassandra, concerning the new associations, &c. 1703," 4to. 3. "Rehearals;" at first a weekly paper, published

published afterwards twice a week in a folio half-sheet, by way of dialogue on the affairs of the times: begun in 1704, and continued for six or seven years. 4. "The wolf stripped of his shepherd's cloathing, in answer to "Moderation a virtue, 1704," 4to.

The pamphlet it answers was written by James Owen. 5. "The bishop of Sarum's [Burnet's] proper defence, "from a speech said to be spoken by "him against occasional conformity, "1704," 4to. 6. "The new association of the those called Moderate "churchmen," &c. occasioned by a pamphlet, intituled, "The danger of "priestcraft, 1705," 4to. 7. "The "new association, part 2. 1705," 4to. 8. "The principles of Dissenters concerning toleration and occasional "conformity, 1705," 4to. 9. "A "warning for the church of England, "1706," 4to. Some have doubted whether these two pieces were his. 10. "The good old cause, or lying in "truth; being a second defence of "the bishop of Sarum from a second "speech, &c. 1710." For this, a warrant was issued out against Leslie. 11. "A letter to the bishop of Sarum, in "answer to his sermon after the queen's "death, in defence of the Revolution, "1715." 12. "Salt for the leech." 13. "The anatomy of a Jacobite." 14. "Gallienus redivivus." 15. "Dendanda Carthago." 16. "A letter to "Mr. William Molyneux, on his case "of Ireland's being bound by the "English acts of parliament." 17. "A "letter to Julian Johnson." 18. "Several tracts against Dr. Higden and "Mr. Hoadly."

His theological tracts are, first, against the Quakers; as, 1. "The "Snake in the grass, &c. 1697," 8vo. 2. "A discourse proving the divine "institution of water baptism, &c." ibid. 4to. 3. "Some seasonable reflections upon the Quakers solemn protestation against George Keith, &c. "1697." 4. "Satan disrobed from "his disguise of light, 1698," 4to. 5. "A defence of a book, intituled, "The Snake in the grass, 1700," 8vo. 6. "A reply to a book, intituled, "Anguis flagellatus, or a switch for the "Snake—being the last part of the "Snake in the grass, 1702," 8vo. 7. "Primitive heresy revived in the "faith and practice of the Quakers,

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"1698," 4to. 8. "The present state "of Quakerism in England, 1701." 9. "Essay concerning the divine right "of tythes, 1700," 8vo.

II. Against the Presbyterians: 10. "A discourse, shewing who they "are that are now qualified to administer baptism," &c. 11. "The "history of sin and heresy, &c. 1698." 4to.

III. Against the Deists: 12. "A "short and easy method with the "Deists, &c. 1694," 8vo. 13. "A "vindication of the short and easy "method" 14. "The truth of Christianity demonstrated, in a dialogue "between a Christian and a Deist, "1711," 8vo.

IV. Against the Jews: 15. "A short "and easy method with the Jews." This dated at the end, "Good-Friday, 1689;" and the 4th edition was published in 1715.

V. Against the Socinians: 16. "The "Socinian Controversy discussed, &c. "1708." 17. "An answer to remarks on the first dialogue against "the Socinians." 18. "A reply to "the Vindication of the remarks." 19. "An answer to the examination "of the last dialogue," &c. 20. "A "supplement in Answer to Mr. Clendon's Tractatus philosophica theologicus de persona," &c. 21. "The "charge of Socinianism against Dr. Tillotson considered, &c. by a true "son of the church."

VI. Against the Papists: 22. "Of "private judgement and authority in "matters of Faith." 23. "The case "stated between the church of Rome "and the church of England, &c. "1713." 24. "The true notion of "the Catholic church, in answer to "the bishop of Meaux's letter to Mr. Nelson," &c.

Besides these, he published the four following tracts. 25. "A sermon "preached in Chester, against marriages in different communions, "1702," 8vo. This sermon occasioned Mr. Dodwell's discourse upon the same subject. 26. "A dissertation concerning the use and authority of ecclesiastical history." 27. "The case of the regal and the pontificate." 28. "A supplement, in answer to a book, intituled, "The regal supremacy in ecclesiastical affairs asserted," &c. These two last pieces

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were occasioned by the dispute about the rights of convocation, between Wake, &c. on one side, and Atterbury and his friends, among whom was Leslie, on the other. All his theological pieces, except that against Tillotson, were collected and published by himself in two volumes folio, 1721.

L'ESTRANGE (Sir ROGER), was descended from an ancient and reputable family, seated at Hunstanton-Hall, Norfolk; where he was born Dec. 17, 1616. He was the youngest son of Sir Hamond L'Estrange [A], bart. a zealous Royalist during the disputes between King Charles and his parliament; who, having his estate sequestered, retired to Lynn, of which town he was made Governor. The son had a liberal education, which was completed probably at Cambridge; and followed his father's principles with extraordinary eagerness. He was about two and twenty, when King Charles entered upon his expedition to Scotland in 1639; and he attended his majesty on that occasion. This was the leading step to the ensuing troubles; and he ever afterwards stuck fast to the Royal cause, for which he was a remarkable sufferer, and once in imminent danger of losing his life. This happened in 1644; when, according to his own account, he was betrayed by a brace of villains (Leman and Hager) upon a treaty to surprize Lynn-Regis: the former of whom had been at Oxford, and there obtained a promise of command at sea; and both of them were bound by an oath of secrecy and fidelity, as strong as words could make it. Upon this scheme Sir Roger received a commission from the king, constituting him governor of the town in case of success: but, being seized, and his majesty's commission found upon him, he was carried first to Lynn, thence to London, and there transmitted to the city court-martial for his trial; where, after suffering all manner of indignities, he was, as Whitlock says, condemned to die as a spy, coming from the king's quarters without drum, trumpet, or pass.

His sentence being passed, he was cast into Newgate; whence he dispatched a petitionary appeal to the lords, the time appointed for his execution being the Thursday following: but, with great difficulty, he got a reprieve for fourteen days, and, after that, a prolongation for a farther hearing. In this condition of expectancy he lay almost four years a prisoner, with only an order between him and

[A] This title descended to him from who was created a baronet June the his father, Sir Nicholas L'Estrange, 1st, 15 Carol. I.

the gallows; publishing, in the mean time, "An appeal from the court-martial to the parliament:" but, about the time of the Kentish insurrection, in 1648, he slipped out of prison, with the keeper's privity, and went into Kent. He retired into the house of Mr. Hales, a young gentleman; heir to a great estate in that county, and spirited him up to undertake an insurrection; which mis-carrying, L'Estrange with much difficulty got beyond sea. Here he continued till 1653; when, upon the long parliament's being outed by Cromwell, he returned into England, and presently dispatched a paper to the council at Whitehall to this effect; "that, finding himself within the act of indemnity [B], he thought it convenient to give them notice of his return." Soon after this notice, he was summoned to that board, which he attended; and from this time matters began to look a little in his favour. Being told by one of the commissioners, that his case was not comprehended in the act of indemnity, he concluded his best course would be to speak to Cromwell himself, as he did at last in the Cockpit [C]; and, shortly after, he received his discharge by the following order, dated October 31, 1653: "Ordered, that Mr. Roger L'Estrange be dismissed from his further attendance upon the council; he giving in two thousand pounds security to appear when he shall be summoned so to do, and to act nothing prejudicial to the commonwealth. Ex. John Thurloe, secretary."

This appearance at the court of Cromwell was much objected to him, after the Restoration, by some of the Cavaliers; who, having heard of his once playing in a concert where the Usurper was present, nick-named him "Oliver's Fidler." He was charged also with having bribed some of the Protector's people, but utterly disavows it; averring, he never spoke to Thurloe but once in his life about his discharge; and that, though during the dependency of that affair he might well be seen at Whitehall, yet he never spoke to Cromwell of any other business, or had the least commerce of any kind with him. After his discharge, to the Restoration, he seems to have lived free from any disturbance from the then governing powers;

[B] This act was passed in the long parliament, being carried chiefly by Cromwell's interest, just before he dissolved them.

[C] Cromwell then talked to him of the restlessness of his party; telling

him, "that they would do well to give some testimony of their quiet and peaceable intentions;" and adding, "that rigour was not at all his inclination, but that he was but one man, and could do little by himself."

and was taken little notice of by Charles II. or his ministry, on that prince's recovering his throne. This usage was greatly resented by him, as is evident from his warm expostulation to the earl of Clarendon [D]; where he joins himself with other neglected cavaliers, who had suffered for their attachment to the royal family during the civil wars and the succeeding usurpation. In setting forth their complaints, he made use of the press: but his writings seem to have produced no great effect to himself then, though afterwards he was made licenser of the press; a profitable post, which he enjoyed till the eve of the Revolution. This, however, was all the recompence he ever received, except being in the commission of the peace; after more than twenty years, as he says, spent in serving the royal cause, near six of them in gaols, and almost four under a sentence of death in Newgate. It is true, he hints at greater things promised him from lord Clarendon; and in these hopes exerted his talents, on behalf of the crown in publishing several pieces. In 1663, for a further support, he set up a paper, called "The Public Intelligencer, and the News;" the first of which came out the 1st of August, and continued to be published twice a week, till Jan. 19, 1665; when he laid it down, on the design then concerted of publishing the "London Gazette," the first of which papers made its appearance on Saturday Feb. 4 [E].

After the dissolution of Charles's second parliament, in 1679, he set up a paper, called "The Observer;" the design of which was to vindicate the measures of the court and the character of the king, from the charge of being popishly affected. With the same spirit he exerted himself in 1681, in ridiculing the Popish plot; which he did with such vehemence, that it raised him many enemies, who endeavoured, notwithstanding his known loyalty, to

[D] In the dedication to that miniature of his Memento, published in 1662.

[E] This paper succeeded "The Parliamentary Intelligencer" and "Mercurius Publicus," published in defence of the government, against the "Mercurius Politicus." L'Estrange desisted, because, in November preceding, the Oxford Gazette began to be published twice a week, in a folio half-sheet: the first of which came out Novem-

ber 7, 1665, the king and queen, with the court, being then at Oxford; but, upon the removal of the court to London, they were called "The London Gazette," the first of which was published in February following, on a Saturday, the Oxford one having been published on a Tuesday; and these have been the days of publishing that paper ever since. Heath's Chronicle, and Athen. Oxon.

render him obnoxious to the government. But he appeared with no less vehemence against the Fanatic plot, in 1682; and, in 1683, was particularly employed by the court to publish Dr. Tillotson's papers exhorting lord Ruffel to avow the doctrine of non-resistance, a little before his execution. So that he weathered all the storms raised against him during that reign; and, in the next, was rewarded with the honour of knighthood, accompanied with this declaration, "that it was in consideration of his
 " eminent services and unshaken loyalty to the crown, in
 " all extremities; and as a mark of the singular satisfac-
 " tion of his majesty, in his present as well as his past
 " services." In 1687, he was obliged to lay down his
 " Observator," now swelled to three volumes; as he could not agree with the toleration proposed by his majesty, though, in all other respects, he had gone the utmost lengths. He had even written strenuously in defence of the dispensing power, claimed by that infatuated prince; and this was probably one reason, why some accused him of having become a proselyte to the church of Rome. However that be, it is certain the accusation gave him much uneasiness, which was heightened by his daughter's defection to that church; and therefore, to clear himself from this aspersions, he drew up a solemn declaration, directed to his kinsman, Sir Nicolas L'Estrange, on the truth of which he received the sacrament at the time of publishing the same, which is supposed to be in 1690 [F]. By this declaration we find he was married; but who his lady was, or what issue he had by her, besides the just-mentioned daughter, has not come to our knowledge. After the Revolution, he seems to have been left out of the commission of the peace; and, it is said, queen Mary shewed her contempt of him by the following anagram

[F] The letter runs in these terms:
 " Sir, the late departure of my daugh-
 " ter, from the church of England to
 " the church of Rome, wounds the very
 " heart of me; for I do solemnly pro-
 " test, as in the presence of God Al-
 " mighty, that I knew nothing of it:
 " and, for your further satisfaction,
 " I take the liberty to assure you,
 " upon the faith of a man of honour
 " and conscience, that as I was born
 " and brought up in the communion
 " of the church of England, so I have
 " been true to it ever since, with a firm
 " resolution, with God's assistance, to

" continue in the same to my life's
 " end. Now, in case it should please
 " God in his providence to suffer this
 " scandal to be revived upon my me-
 " mory when I am dead and gone,
 " make use, I beseech you, of this pa-
 " per in my justification, which I de-
 " liver as a sacred truth. So help me
 " God.

" Roger L'Estrange.

" Signed in the presence of us,

" John L'Estrange,

" Richard Sure.

" To Sir Nicolas L'Estrange, bart."

the made upon his name, "Lying-Strange Roger:" it is certain he met with some trouble, for the remainder of his life, on account of his being a disaffected person.

He died Sept. 11, 1704, wanting only five days of eighty-eight, and having in a manner survived his intellectuals. His corpse was interred in the church of St. Giles in the Fields, in the county of Middlesex, where there is an inscription to his memory. He was author of many political tracts, and translated several things from the Greek, Latin, and Spanish, which are as follow: "Roger L'Estrange's Apology;" "Truth and Loyalty vindicated, &c." "The Memento;" "The Reformed Catholic;" "The free-born Subject;" "Answer to the Appeal, &c." "Seasonable Memorial;" "Cit and Bumkin, in two parts;" "Further Discovery;" "Case put;" "Narrative of the Plot;" "Holy Cheat;" "Toleration discussed;" "Discovery on Discovery;" "L'Estrange's Appeal, &c." "Collections in Defence of the King;" "Relapsed Apostate;" "Apology for Protestants;" "Richard against Baxter;" "Tyranny and Popery;" "Growth of Knavery;" "L'Estrange no Papist, &c." "The Shammer shammed;" "Account cleared;" "Reformation reformed;" "Dissenters Sayings," two parts; "Notes on College, i. e. Stephen College;" "The Protestant Joiner;" "Zekiel and Ephraim;" "Papist in Masquerade;" "Answer to the second Character of a Popish successor;" "Considerations on Lord Russel's speech." All these were printed in 4to. "History of the Plot;" "Caveat to the Cavaliers;" "Plea for the Caveat and its author." These were in folio. His translations were, "Josephus's Works;" "Cicero's Offices;" "Seneca's Morals;" "Erasmus's Colloquies;" "Esop's Fables;" "Quevedo's Visions;" "Bona's Guide to Eternity;" and "Five Letters from a Nun to a Cavalier." Besides these, he wrote several news-papers, and occasional pieces.

The character of his wit and language is variously censured; but Mr. Gordon, the author of the "Independent Whig," has, upon the whole, given the truest account of them. This writer, having observed that easy writing had been studied to affectation; a sort of writing, where the thoughts are not close, the sense strong, or the phrase genteel; goes on thus: "Such are the productions of Sir Roger L'Estrange, not fit to be read by any who have taste or good breeding. They are full of technical terms,

" of

“ of phrases picked up in the street, from apprentices and
 “ porters; and nothing can be more low and nauseous.
 “ His sentences, besides their grossness, are lively nothings;
 “ which can never be translated (a sure way to try lan-
 “ guage) and will hardly bear repetitions. ‘Between hawk
 “ and buzzard;’ ‘clawed him with kindness;’ ‘alert and
 “ frisky;’ ‘guzzling down tipple;’ ‘would not keep touch;’
 “ ‘a queer put;’ ‘lay cursed hard upon their gizzard;’ ‘cram
 “ his gut;’ ‘conceited noddy;’ ‘old chuff;’ and the like;
 “ are some of Sir Roger’s choice flowers. Yet this man was
 “ reckoned a master; nay, a reformer of the English lan-
 “ guage; a man who writ no language, nor does it appear
 “ that he understood any; witness his miserable translations
 “ of Cicero’s Offices and Josephus: that of the latter is a
 “ version full of mistakes, wretched and low, from an easy
 “ and polite one of Mons. D’Andilly. Sir Roger is
 “ among the several hands who attempted Tacitus, and
 “ the third book of the history is said to be done by him.
 “ He knew not a word of it but what he has taken from
 “ Sir Henry Saville; and him he has wretchedly perverted
 “ and mangled. Sir Roger had a genius for buffoonery and
 “ a rabble, and higher he never went. His style and his
 “ thoughts are too vulgar for a sensible artificer. To put
 “ his books into the hands of youth or boys, for whom
 “ Æsop, by him burlesqued, was designed, is to vitiate their
 “ taste, and to give them a poor low turn of thinking;
 “ not to mention the vile and slavish principles of the
 “ man. He has not only turned Æsop’s plain beasts from
 “ the simplicity of nature into jesters and buffoons; but out
 “ of the mouths of animals, inured to the boundless free-
 “ dom of air and deserts, has drawn doctrines of servitude,
 “ and a defence of tyranny [G].”

[G] Gordon’s Tacitus, disc. I. sect. 13. p. 57.

LETHIEULLIER (SMART), esq. gentleman com-
 moner of Trinity College, Oxford, was the second son
 of John Lethieullier, esq. of Aldersbrook in Essex, where
 he had a noble collection of MSS. choice books, medals,
 and natural curiosities, which he had collected in his tra-
 vels through France, Italy, and Germany. His father
 dying Jan. 1, 1736-7, and his elder brother being dead
 before, he became heir to the paternal estates, which were
 very considerable. He married, Feb. 6, 1725-6, Marga-
 ret daughter of William Sloper, Esq. of Woodhay in
 Berkshire; but died Aug. 27, 1760, æt. 59, without

Anecdotes
 of Bowyer
 by Nichols,
 p. 106.

issue [A]. He was succeeded in his estates, to which he had added the manor of Birch-Hall in Theydon Bois, by Mary only daughter of his next brother Charles Lethicullier, LL. D. fellow of the All Souls College, F. A. S. and counsellor at law, who died the year before him. He was an excellent scholar, a polite gentleman, and universally esteemed by all the learned men of his time. Some papers of his are printed in *Phil. Trans.* N^o 497. and *Archæologia*, I. p. 26, 57, 73, 75, II. 291. His library was sold by auction 1760.

The following elege was written by the late Mr. Collinson immediately after the death of Mr. Lethicullier: " He
 " was descended from an ancient family from France in
 " time of persecution, and a gentleman every way eminent
 " for his excellent endowments. His desire to improve
 " in the civil and natural history of his country led him
 " to visit all parts of it; the itineraries in his library, and
 " the discoveries he made relating to its antiquities, with
 " drawings of every thing remarkable, are evidences of his
 " great application to rescue so many ancient remains
 " from mouldering into oblivion. His happy turn of
 " mind was not confined solely to antiquities, but in these
 " journeys he was indefatigable in collecting all the variety
 " of English fossils, with a view to investigate their origin:
 " this great collection, which excells most others, is de-
 " posited in two large cabinets, disposed under their pro-
 " per classes. The most rare are elegantly drawn, and
 " described in a folio book, with his observations on them.
 " As the variety of ancient marbles had engaged his atten-
 " tion, and he found so little said on them with respect to
 " their natural history, it was one of his motives in visit-
 " ing Italy, to furnish himself with such materials as he
 " was able to procure from books, and learned men, re-
 " lating to them. He collected specimens of the most curi-
 " ous, and had drawings, finely painted, of the most re-
 " markable monuments of the ancient marbles; they are
 " bound up in a folio volume, with all the observations
 " he could gather relating to their natural history and anti-
 " quity. His cabinet of medals, his collection of antiqui-
 " ties of various kinds, and most elegant books of the finest
 " engravings, are instances of the fine taste with which he
 " has enriched his library and cabinet with the spoils of
 " Italy. This short but imperfect memoir is candidly
 " offered as a tribute due to a long friendship. It is wished

[A] See his epitaph in the *8vo History of Essex*, IV. 297.

“it may excite an abler pen to do more justice to the memory of this great and good man. But it is humbly hoped that these hints will be accepted not only as a testimony of respect, but may also inform an inquisitive genius in these branches of science where he may be assisted with such valuable materials for the prosecution of his future studies.”

His cousin Col. William Lethieullier, who was also F. A. S. travelled into Egypt, and brought over a very perfect mummy, now in The British Museum [B] with most of the Colonel's collections, the rest having been in Mr. Smart Lethieullier's hands.

[B] A committee of the trustees waited on the Colonel's executors, Feb. 23, 1756, to return thanks for the valuable legacy of a fine mummy, and a curious collection of English antiquities. On this occasion Pitt Lethieullier, Esq; nephew to the colonel, presented them with several antiquities, which he himself had collected during his residence at Grand Cairo.

LETI (GREGORIO), author of several works in Italian, was born at Milan in 1630, and trained among the Jesuits. Then he travelled; and, being of a lively spirit and warm in his temper, was curious to hear what could be said upon every thing, and especially religion. He happened upon a Calvinist at Genoa, who made a strong impression upon him: and prepared him to embrace the Reformed religion, which he did, and made a solemn profession of it at Lausanne. He married a physician's daughter here, and then went to Geneva, where he lived twenty years, and was made a citizen gratis; which was reckoned a most extraordinary favour, as having never been conferred on any one before. From Geneva he went to London, and received encouragement from Charles II; nevertheless, in some time he left London, and finally settled at Amsterdam, where he died in 1701, with the title of “Historiographer” of that town. John le Clerc married his daughter, who died in 1734.

Leti was a writer of history: he wrote the “History of Lewis XIV,” of “Philip II. of Spain,” of “Charles V.” of our “Queen Elizabeth,” of “Oliver Cromwell,” of “Pope Sixtus V.” a “History of Geneva,” and other smaller things in a similar way. Necessity put him upon scribbling; and he is said to have offered his service to most of the potentates in Europe. His books are all in Italian, many of them translated into French, and some into English.

English. He has been generally regarded as the Varillas of Italy; yet, though not altogether to be depended on, as having recorded things upon slight foundations, many curious matters of fact are to be found in him, which are read no where else.

LEUNCLAVIUS (JOANNES), a learned German, was descended from a noble family, and born at Amelbrun in Westphalia, 1533. He travelled through almost all the countries in Europe. While he was in Turkey, he collected very good materials for an "History of the Ottoman Empire;" which he published, and also several other pieces concerning it, in Latin. He gave Latin translations also of "Xenophon," "Zosimus," &c. To a knowledge of the learned languages he added that of the Civil Law. He died at Vienna in 1593, aged 60.

LEUSDEN (JOHN), very distinguished for Biblical learning, and his knowledge of Oriental languages, was born at Utrecht in 1624; became Professor of Hebrew, and died there in 1699. He was the author of many useful works; as, "Onomasticon Sacrum;" "Clavis Hebraica et Philologica Veteris Testamenti;" "Novi Testamenti Clavis Græca;" "Compendium Biblicum Veteris Testamenti;" "Compendium Græcum Novi Testamenti," &c.

LEUWENHOEK (ANTONY DE), a very celebrated physician, was born at Delft in Holland, 1632; and became famous all over Europe by his experiments and discoveries with Microscopes. His Letters to the Royal Society of London, of which he was a member, and to others of the learned in this way, were printed at Leyden, 1722, in 4to. They gave an account of these discoveries; of animals, particularly, subjected to the senses, which we cannot contemplate without wonder and amazement. He died Aug. 26, 1723, aged 91.

LHUYD (EDWARD), keeper of the Museum at Oxford, was a native of South Wales, the son of Charles Lhuyd, esq. of Lhanvorde. He was educated at Jesus College, Oxford, where he was created M. A. July 21, 1701. He was bred under Dr. Plot, whom he succeeded as keeper of the Ashmolean museum, had the use of all Vaughan's collections, and with incessant labour and great exactness employed a considerable part of his life in searching

ing into the Welsh antiquities, had perused or collected a great deal of ancient and valuable matter from their MSS. transcribed all the old charters of their monasteries that he could meet with, travelled several times over Wales, Cornwall, Scotland, Ireland, Armoric Bretagne, countries inhabited by the same people, compared their antiquities, and made observations on the whole; but died in July, 1709, before he had digested them into the form of a discourse on the antient inhabitants of this island. The untimely death of this excellent Antiquary prevented the completing of many admirable designs. For want of proper encouragement, he did very little towards understanding the British bards, having seen but one of those of the sixth century, and not being able to procure access to two of the principal libraries in the country. He communicated many observations to bishop Gibson, whose edition of the *Britannia* he revised; and published "*Archæologia Britannica*, giving some account additional to what has been hitherto published of the languages, histories, and customs of the original inhabitants of Great Britain, from collections and observations in travels through Wales, Cornwall, Bas Bretagne, Ireland, and Scotland. Vol. I. Glossography [A]. Oxford 1707," fol. He left in MS. a Scottish or Irish-English dictionary, proposed to be published in 1732 by subscription, by Mr. David Malcolme, a minister of the church of Scotland, with additions; as also the elements of the said language, with necessary and useful informations for propagating more effectually the English language, and for promoting the knowledge of the antient Scottish or Irish, and very many branches of useful and curious learning. Lhuyd at the end of his preface to the *Archæologia* promises an historical dictionary of British persons and places mentioned in antient records. It seems to have been ready for press, though he could not set the time of publication. His collections for a second volume, which was to give an account of the antiquities, monuments, &c. in the

[A] His "*Glossography*" is divided into ten titles: 1. "*The Comparative Etymology.*" 2. "*The Comparative Vocabulary of the Original Languages of Britain and Ireland.*" 3. "*An Armorick Grammar, translated out of French by Mr. Williams, the sublibrarian of the Museum.*" 4. "*An Armorick English Vocabulary.*" 5. "*Some Welsh Words omitted in Dr. Davies's Dic-*

tionary." 6. "*A Cornish Grammar.*" 7. "*MSS. Britannicorum Catalogus.*" 8. "*A British Etimologicon, by Mr. Parry, with an Appendix.*" 9. "*A brief Introduction to the Irish or Antient Scottish Languages.*" 10. "*An Irish English Dictionary;*" and lastly, "*A Catalogue of Irish manuscripts.*"

princi-

principality of Wales, were numerous and well chosen; but, on account of a quarrel between him and Dr. Wynne, then fellow, afterwards principal of the college, and bishop of St. Asaph, he refused to buy them, and they were purchased by Sir Thomas Seabright, of Beachwood in Hertfordshire, in whose library the greatest part still remain, but so indigested, and written with so many abbreviations, that nobody can undertake to publish them [B]. They consist of above, 40 volumes in folio, 10 in quarto, and above 100 smaller, and all relate to Irish or Welsh antiquities, and chiefly in those languages. Carte made extracts from them about or before 1736; but these were chiefly historical. Sir John Seabright has given Mr. Penant 23 of Lhuyd's MSS. Latin and English. Many of his letters to Lister, and other learned contemporaries, were given by Dr. Fothergill to the university of Oxford, and are now in the Ashmolean museum. Lhuyd undertook more for illustrating this part of the kingdom than any one man besides ever did, or than any one man can be equal to.

To this account of so eminent an antiquary we shall subjoin some loose memoranda of the rev. Mr. Jones, a curious collector of anecdotes, and curate to Dr. Young at Welwyn:

“ He was certainly a very extraordinary man, both for natural abilities, sedulous and successful application. He deserved more encouragement.

“ This little story of him was told me lately by a very knowing person, who had it from good hands; *viz.* “ That “ during his travels in Bretagny, in the time of our wars “ with France, he was taken up for a spy, confined for a “ few days to prison, and all his papers seized. The “ papers being examined by the priests and jesuits, and “ found to be to them unintelligible, raised the greater “ suspicion. But the principal managers against him, receiving assurances by letters from learned and respectable “ men in England, that he was only pursuing inquiries “ relating to the antiquities of Britain, and had not the “ least concern with state affairs, honourably dismissed “ him.” I wish I had more little anecdotes of this kind to add, relating to that truly great man. He would have done wonders, if he had lived to complete his designs; and posterity would have wondered, and thanked him.

[A] Life of E. Lhuyd, in Owen's British Remains, 1778,” 8vo.

" I remember I was told formerly at Oxford, by a gentleman that knew and honoured him, " that his death was " in all probability hastened, partly by his immoderate application to researches into antiquity, and more so by his " chusing, for some time before his decease, to lie in a room " at the Museum, which, if not very damp, was at least " not well-aired, nor could be." This, it seems, was then the current opinion; for he was naturally, as I have heard, of a very robust constitution. It would probably have been better, if he could have contented himself with a chamber or two in his college, though only a sojourner there, and paying rent. He well deserved to have lived rent-free in any part of Great Britain; though I do not know that his college denied him this piece of small respect so evidently due to his great merit.

"The ingenious and learned Mr. Thomas Richards (formerly a member of that college, and afterwards the most worthy rector of Lhanvyllin in North Wales) told me, in the year 1756, " that, in a year or two after his admission " into the university, a consultation was held by the fellows " of Jesus college, about a proper person of that college (or " any other native of Wales, though of another college) to " answer the celebrated ' Muscipula,' then lately published " by the ingenious Mr. Holdsworth of Magdalen college, " at the request, and by the direction, of Dr. Sacheverell. " Those who knew, and had often observed, the collegiate " exercises of Mr. Richards, were pleased to propose him, " though of so low standing, as the fittest person that they " could think of for such an undertaking. Mr. Lhuyd, " being present, asked, ' Has he the *caput poeticum*?' They " assuring him that he usually wrote in a strong Virgilian " verse" (an expression, by the way, not mentioned to me by Mr. Richards himself, but by a worthy fellow of the college, then present); " Then," said Mr. Lhuyd, " I " will give him a plan," which was that of the " Hoglandia," since published and well known. Mr. Richards, as he told me (and a friend of his said the same), retired with leave, for about a week, out of college, taking lodgings at St. Thomas's, and completed the poem. When finished, and corrected by Mr. Lhuyd, and Mr. Anthony Alsop of Christ Church, Mr. Lhuyd drew up a preface, or dedication, in very elegant Latin, but in terms by much too severe; which made Mr. Richards very uneasy, for he must obey. Before the poem was sent to the press, Mr. Lhuyd died; Richards was then at liberty. He consulted

sulted with his friend Mr. Alfop (who was greatly offended with Dr. S's haughty carriage), and both together drew up the dedication as it now stands.

"A friend of Mr. Richards informed me, "that, upon the publication of the 'Muscipula,' Dr. S. gave a copy of it to Mr. Lhuyd, with these haughty words: 'Here, Mr. Lhuyd, I give you a poem of banter upon your country, and I defy all your countrymen to answer it.' This provoked the old Cambrian, &c.

"He had prepared many other valuable materials, but did not live to finish and publish them. His apparatus, in rough-draughts, are now in the possession of the family of the Seabrights at Beach-wood, in the county of Hertford. I wish they were bestowed upon the British Museum in London, or the Ashmolean Museum in Oxford, of which latter the said Mr. Lhuyd was keeper.

"In some blank leaves of my printed copy of the afore-said Archæologia, I have minuted down some particular anecdotes relating to this extraordinary person. The said copy I intend to bestow for the use of the public academy at Caermarthen, in South Wales, to be preserved in the library there, amongst my other poor donations to that seminary of useful learning and religion.

"The story of Sacheverell's indecent affront to Mr. Lhuyd is there set forth more at length, from an authentic account, which I had from a person who-well knew the whole.

"At evenings, after his hard study in the day-time, he used to refresh himself among men of learning and inquiry, and more particularly Cambro-Britons, in friendly conversations upon subjects of British antiquity; communicating his extensive knowledge therein, with much good humour, freedom, and cheerfulness, and, at the same time, receiving from them farther and more particular informations, subservient to his great and laudable designs. This, I have been informed by good hands, was his general manner. His travels furnished him with many more materials for his work, and he knew how to make the best use of them all.

"In the Ashmolean Museum at Oxford, is a Latin catalogue of the curiosities there, in his own hand-writing: and the statutes of that place were drawn up by him under the directions of the trustees thereof.

"There are many valuable MSS. of his still remaining in private hands. See the anecdotes before-mentioned, prefixed to my printed copy of the Archæologia.

"The

"The remaining printed copies of the same book, lie mouldering in the aforesaid Museum at Oxford. I wish they were purchased by some worthy antiquary, and dispersed."

LHWYD or LHUYD (HUMPHREY), a learned Athen. Oxon. antiquary, was the son of Robert Lhuyd of Denbigh. He was educated at Oxford, but in what house doth not appear, till 1547, when he is found a graduate in Brazen-nose College. He applied himself to physic; and retiring afterwards to his native place, lived mostly within the walls of Denbigh castle, and practised as physician. He died about the year 1570. He was a person of great eloquence, an excellent rhetorician, a sound philosopher; and, in Camden's judgement, one of the best antiquaries of his time: and we have the authority of a living or-Barrington, on the Statutes, p. 359. nament to literature to assert that Lhuyd is generally very accurate in what relates to the History of Wales.

His writings are, 1. "An Almanack and Kalendar; containing the day, hour, and minute, of the change of the moon for ever, &c." 8vo. 2. "Commentarioli Britannicæ Descriptionis fragmentum. Colon. Agrip. 1572;" of which a new edition was published by Mr. Moses Williams, under the title of "Humfredi Llwyd, armigeri, Britannicæ Descriptionis Commentariolum: necnon de Monâ Insulâ, & Britannicâ Arce sive Armentario Romano Desceptatio Epistolaris. Accedunt Æræ Cambro-Britannicæ. Accurante Mose Gulielmo, A. M. R. S. Soc. Lond. 1731," 4to. This was translated into English by Tho. Twyne, who entitled it, "The Breviary of Britain, Lond. 1753," 8vo. 3. "De Monâ Druidum insulâ, Antiquitati suæ Restitutâ;" in a letter to Abraham Ortelius, April 5, 1568. 4. "De Armentario Romano." These two last are printed at the end of "Historiæ Britannicæ defensio; written by Sir John Price, Lond. 1573," 4to. 5. "Chronicon Walliæ, a Rege Cadwalladero, usque ad Ann. Dom. 1294," MS. in the Cottonian library. 6. "The History of Cambria, now called Wales, from Caradoc of Lancarvan, the Registers of Conway and Stratflur; with a Continuation, chiefly extracted from Mat. Paris, Nic. Trivet, &c." But he died before it was quite finished. However, Sir Henry Sidney, lord president of Wales, having procured a copy of it, employed Dr. David Powel to fit it for the press, who published it under this title, "The

“ The Historie of Cambria, now called Wales; a part
 “ of the most famous yland of Britaine; written in the
 “ Brytish language above two hundred years past: tran-
 “ slated into English by H. Lhoyd, gent. corrected,
 “ augmented, and continued out of records and best ap-
 “ proved authors. By David Powel, D. E. Lond. 1584.”
 4to. Our author translated also, 7. “ The Treasure of
 “ Health; containing many profitable Medicines, written
 “ by Peter Hispanus.” To which were added, “ The
 “ Causes and Signs of every Disease, with the Aphorisms
 “ of Hippocrates. Lond. 1585.”

Select
 Works of
 Julian, by
 Mr. Dun-
 combe,
 1784,
 vol. II.
 p. 216.

LIBANIUS, a celebrated Sophist of antiquity, was born of an ancient and noble family at Antioch, on the Orontes, in the year 314. Suidas calls his father “ Phasganius;” but this was the name of one of his uncles; the other, who was the elder, was named Panolbius. His great-grandfather, who excelled in the art of divination, had published some pieces in Latin, which occasioned his being supposed by some, but falsely, to be an Italian. His maternal and paternal grandfathers were eminent in rank and in eloquence: the latter, with his brother Brasidas, was put to death, by the order of Diocletian, in the year 303, after the tumult of the tyrant Eugenius. Libanius, of his father’s three sons the second, in the fifteenth year of his age, wishing to devote himself entirely to literature, complains that he met with some “ shadows of sophists.” Then, assisted by a proper master, he began to read the ancient writers at Antioch, and thence, with Jasion, a Cappadocian, went to Athens, and, residing there for more than four years, became intimately acquainted with Crispinus of Heraclea, who, he says, “ enriched him afterwards with books at Nicomedia, and went, but seldom, “ to the schools of Diophantus.” At Constantinople he ingratiated himself with Nicocles of Lacedæmon (a grammarian, who was master to the Emperor Julian), and the sophist Bermarchius. Returning to Athens, and soliciting the office of a professor, which the proconsul had before intended for him when he was twenty-five years of age, a certain Cappadocian happened to be preferred to him. But being encouraged by Dionysius, a Sicilian, who had been præfect of Syria, some specimens of his eloquence, that were published at Constantinople, made him so generally known and applauded, that he collected more than eighty disciples, the two sophists, who then filled the chair there,

there, raging in vain, and Bemarchius ineffectually opposing him in rival orations, and when he could not excell him, having recourse to the frigid calumny of magic. At length, about 346, being expelled the city by his competitors [A], the præfect Limenius concurring, he repaired to Nice, and soon after to Nicomedia. the Athens of Bithynia, where his excellence in speaking began to be more and more approved by all, and Julian, if not a hearer, was a reader and admirer of his orations. In the same city, he says, "he was particularly delighted with "the friendship of Aristænetus;" and the five years, which he passed there, he styles "the spring, or any thing "else that can be conceived pleasanter than spring, of his "whole life." Being invited again to Constantinople, and afterwards returning to Nicomedia, being also tired of Constantinople, where he found Phœnix and Xenobius, rival sophists, though he was patronised by Strategius, who succeeded Domitian as præfect of the East, not daring on account of his rivals to occupy the Athenian chair, he obtained permission from Gallus Cæsar to visit, for four months, his native city Antioch, where, after Gallus was killed in 354, he fixed his residence for the remainder of his life, and initiated many in the sacred rites of eloquence. He was also much beloved by the Emperor Julian, who heard his discourses with pleasure, received him with kindness, and imitated him in his writings. Honoured by that prince with the rank of quæstor, and with several Epistles of which six only are extant, the last written by the Emperor during his fatal expedition against the Persians, he the more lamented his death in the flower of his age, as from him he had promised himself a certain and lasting support both in the worship of idols and in his own studies. There was afterwards a report that Libanius, with the younger Jamblichus, the master of Proclus, enquired by divination who would be the successor of Valens, and in consequence with difficulty escaped his cruelty, Irenæus attesting the innocence of Libanius. In like manner he happily escaped another calumny, by the favour of duke Lupicinus, when he was accused by his enemy Fidelis, or Fidustius, of having written an elogium on the tyrant Procopius. He was not, however, totally neglected by Valens, whom he not only celebrated in an oration, but

[A] The jealousy of his rivals, who which Libanius oftenationally displayed persecuted him from one city to another, confirmed the favourable opinion of his superior merit.

obtained from him a confirmation of the law against entirely excluding illegitimate children from the inheritance of their paternal estates, which he solicited from the Emperor, no doubt, for a private reason, since, as Eunapius informs us, he kept a mistress, and was never married. The remainder of his life he passed, as before-mentioned, at Antioch, to an advanced age, amidst various wrongs and oppressions from his rivals and the times, which he copiously relates in his Life, though, tired of the manners of that city, he had thoughts, in his old age, of changing his abode, as he tells Eusebius. He continued there however, and on various occasions was very serviceable to the city, either by appeasing seditions, and calming the disturbed minds of the citizens, or by reconciling to them the Emperors Julian and Theodosius. That Libanius lived even to the reign of Arcadius, that is, beyond the 70th year of his age, the learned collect from his oration on Lucian and the testimony of Cedrenus; and of the same opinion is Godfrey Clearius, a man not more respectable for his exquisite knowledge of sacred and polite literature, than for his judgement and probity, in his MS. pralections, in which, when he was professor of both languages in the university of his own country, he has given an account of the life of this sophist.

The writings of Libanius [B] are numerous, and he composed and delivered various orations, as well demonstrative as deliberative, and also many fictitious declamations and disputations. Of these Frederick Morell published as many as he could collect in two volumes folio, in Greek and Latin. In the 1st vol. Paris, 1606, are XIII "Exercises (*Progymnasmata*)," XLIV "Declamations;" and III "Moral Dissertations," and in the 11d vol. Paris, 1627, are the "Life of Libanius," and XXXVI other orations, most of them long and on serious subjects.

Besides what are contained in those volumes, and his Epistles, ten other works of this sophist have been separately published, most of them orations, and in the "Excerpta Rhetorum" of Leo Allatius, Greek and Latin, Rom. 1641, 8vo. are XXXIX "Narrations," VII "Descriptions," and VII more "Exercises of Libanius, with translations by Allatius." His unpublished works are,

[A] The voluminous writings of Libanius still exist; for the most part they are the vain and idle compositions of an orator, who cultivated the science of words; the productions of a reclusé student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war, and the Athenian commonwealth. GIBBON.

f. Many

1. Many hundred "Epistles" yet concealed in various libraries, a mode of writing in which it appears he excelled by the testimony even of the ancients, particularly Eunapius and Photius; and of that the perusal of them will easily convince the intelligent reader; for they abound with Attic wit and humour, and every where recommend themselves by their pointed conciseness no less than by their elegance and learning [c]. 2. Several "Orations," as in a MS. of the Barberini library, of excellent character, most correctly written on vellum, from which Allatius asserts, that all the published works of Libanius might also be given much more correct and perfect. 3. Various "Declamations," in the above MS. and also in the Vatican library. And that there are many MS. Epistles, Orations, and Declamations of Libanius, in the Imperial library at Vienna, Nesselius has observed, affirming also that several Greek scholia are frequently inserted in the margin. Though so many of the writings of this sophist are preserved, there is no doubt that many both of his "Epistles" and "Orations" have been lost.

[c] The critics may praise their "pedant, with his elbow upon the" suble and elegant brevity; yet Dr. "desk." Photius's judgment of Libanius as a writer is, that, "while he" Bentley (Dissertation upon Phalaris, p. 487.) might justly, though quaintly, "affects to be very nice and curious," observe, that "you feel by the emp- "he destroys the simplicity and ele- "gance of language, and becomes "tiness and deadness of them, that "obscure." Cod. xc.

LICETUS, a celebrated physician of Italy, was born at Rappollo, in the state of Genoa, 1577: He came, it seems, into the world, before his mother had compleated the seventh month of her pregnancy; but his father, being an ingenious physician, wrapped him up in cotton, and nurtured him so, that he lived to be 77 years of age. He was trained with great care, and became a very distinguished man in his profession; and was the author of a great number of works: his book "de monstris" every body must have heard of. He was professor of philosophy and physic at Padua, where he died in 1655.

Mangeri
Biblioth.
Medic.

LIGHTFOOT (JOHN), a most learned English divine, was the son of a divine, and born on the 29th of March 1602, at Stoke upon Trent in Staffordshire. After having finished his studies at a school on Morton-green near Congleton in Cheshire, he was removed in 1617 to

Q. 2

Cambridge,

Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Christ's-college there, and afterwards bishop of Cork in Ireland [A]. At college he applied himself to eloquence, and succeeded so well in it, as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in the Latin and Greek; but neglected the Hebrew, and even lost that knowledge he brought of it from school. His taste for the Oriental languages was not yet excited; and, as for logic, the study of it, as managed at that time among the Academics, was too quarrelsome and fierce for his quiet and meek disposition.

As soon as he had taken the degree of B. A. he left the university, and became assistant to a school at Repton in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton under Hales in Shropshire. This curacy gave an occasion of awakening his genius for the Hebrew tongue. Norton lies near Bellaport, then the seat of Sir Rowland Cotton; who was his constant hearer, made him his chaplain, and took him into his house. This gentleman, being a perfect master of the Hebrew language, engaged Lightfoot in that study; who, by conversing with his patron, soon became sensible that without that knowledge it was impossible to attain an accurate understanding of the Scriptures. He therefore applied himself to it with extraordinary vigour, and in a little time made a great progress in it: and his patron removing, with his family, to reside in London, at the request of Sir Alland Cotton his uncle, who was lord-mayor of that city, he followed his preceptor thither. But he did not stay long there: for, having a mind to improve himself by travelling abroad, he went with that intention down into Staffordshire, to take leave of his father and mother. Passing through Stone in that county, he found the place destitute of a minister: and the pressing instances of the parishioners prevailed upon him to undertake that cure. Hereupon, laying aside his design of travelling abroad, he began to turn his thoughts upon settling at home. During his residence at Bellaport, he had fallen into the acquaintance of a gentleman who was daughter of William Crompton of Stonepark, esq; and now, being in possession of that living,

[A] He was a very eminent tutor; More, John Milton, &c. for his pupils. and, besides Lightfoot, had Henry Birch's life of Milton.

he married her in 1628. But, notwithstanding this settlement, his unquenchable thirst after rabbinical learning would not suffer him to continue there. Sion-college library at London, he knew, was well stocked with books of that kind. He therefore quitted his charge at Stone, and removed with his family to Hornsey, near the city; where he gave the public a notable specimen of his advancement in those studies, by his "Erubhim, or Miscellanies "Christian and Judaical," in 1629. He was now only 27 years of age, and appears to have been well acquainted with the Latin and the Greek fathers, as well as the ancient heathen writers. These first fruits of his studies were dedicated to Sir Rowland Cotton; who, in 1631, presented him to the rectory of Ashley in Staffordshire.

He seemed now to be fixed for life: accordingly, he built a study in the garden, to be out of the noise of the house; and applied himself with indefatigable diligence in searching the Scriptures. Thus employed, the days passed very agreeably; and he continued quiet and unmolested, till the great change, which happened in the public affairs, brought him into a share of the administration relating to the church; for he was nominated a member of the memorable assembly of divines, for settling a new form of ecclesiastical polity. This appointment was purely the effect of his distinguished merit [B]; and he accepted it purely with a view to serve his country, as far as lay in his power. The non-residence, which this would necessarily occasion, apparently induced him to resign his rectory: and, having obtained the presentation for a younger brother, he set out for London in 1642. He had now satisfied himself in clearing up many of the abstrusest passages in the Bible, and therein had provided the chief materials, as well as formed the plan, of his "Harmony;" and an opportunity of inspecting it at the press was, no doubt, an additional motive for his going to the capital; where he had not been long, before he was chosen minister of St. Bartholomew's, behind the Royal Exchange. The assembly of divines meeting in 1643, our author gave his attendance diligently there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavouring

[B] He had a favourable opinion of the Presbyterian form of church-government, as appears from his debates in that assembly.

to establish. His learning recommended him to the parliament, whose visitors, having ejected Dr William Spurstow from the mastership of Catharine-hall in Cambridge, put Lightfoot in his room, this year 1653; and he was also presented to the living of Much-Munden in Hertfordshire, void by the death of Dr. Samuel Ward, Margaret-professor of divinity in that university, before the expiration of this year. Mean while he had his turn with other favourites in preaching before the house of commons, most of which sermons were printed; and in them we see him warmly pressing the speedy settlement of the church in the Presbyterian form, which he cordially believed to be according to the pattern in the Mount. He was all the while employed in preparing and publishing the several branches of his Harmony; all which were so many excellent specimens of the usefulness of human learning to true religion: and he met with great difficulties and discouragements of that work, chiefly from that antierudition spirit, which prevailed, and even threatened the destruction of the universities. In 1655, he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. He performed all the regular exercises for his degree with great applause [c], and executed the vice-chancellor's office with exemplary diligence and fidelity; and, particularly at the commencement, supplied the place of professor of divinity, then undisposed of, as an act which was kept for a doctor's degree in that profession [d]. At the same time he was engaged, with others, in perfecting the Polyglott Bible, then in the press; which being encouraged by Oliver Cromwell, the protector, became another subject of great joy to our vice-chancellor, who does not spare to declare it, even with transport, in his speech at this commencement. He also takes occasion to commiserate the oppressed state of the clergy of the church of England, and to extol their learning, zeal, and confidence in God [e].

[c] His thesis was, upon this question: "Post Canonem Scripturæ con-
"signatum non sunt novæ revelationes
"expectandæ." He has written much,
in divers parts of his works, upon this
subject. It was his opinion, that,
after the closing of the canon of
scripture, there was neither pro-
phesy, miracles, nor extraordinary
gifts in the church.

[d] The questions were, 1. "Whether the state of innocency was a state
"of immortality?" 2. "Whether eternal
"life is promised in the Old Testa-
"ment?" Both which he maintained in
the affirmative.

[e] The whole speech is printed in
his works, vol. III.

At the Restoration, he offered to resign the mastership of Catharine-hall to Dr. Spurstow; and, upon his refusal, a grant of it was made to a fellow of some college in Cambridge, from the crown, in which the right of presentation lay. But, as what Lightfoot had done had been rather in compliance with the necessity of the times, than from any zeal or spirit of opposition to the king and government, so upon this occasion he was not without friends. Sheldon, abp. of Canterbury, readily and heartily engaged to serve him, though personally unknown; and, having prevailed with the lord chancellor to stay the proceedings in his office, for the making out his competitor's patent, procured him a confirmation from the crown, both of the place, and of his living. Soon after this, he was appointed one of the assistants at the conference upon the liturgy, which was held in the beginning of 1661; but attended only once or twice [F]; probably disgusted at the heat with which that conference was managed. However, he stuck close to his design of perfecting his "Harmony;" and, being of a strong and healthy constitution, which was assisted by an exact temperance, he prosecuted his studies with unabated vigour to the last, and continued to publish, notwithstanding the many difficulties he met with from the expence of it [G]. However, not long before he died, some booksellers got a promise from him to collect and methodize his works, in order to print them, but the execution was prevented by his death, which happened Dec. 6, 1675.

As to his learning in the rabbinical way, he was excelled by none, and had few equals; insomuch, that foreigners, who came to England for assistance in their rabbinical studies, usually made their addressees to him, as one of the most eminent scholars therein. Among these were Frederic Miede and Theodore Haak, who were peculiarly recommended also to Dr. Pocock, with whom our author had a correspondence: as also Dr. Marshall, of Lincoln-college in Oxford, Samuel Clarke, keeper of the Bodleian library,

[F] Kennet's Register and Chronicle. There were twelve bishops and as many Presbyters and ministers, with nine assistants on each side.

[G] In a letter to Buxtorf, he declares, "that he could scarce find any "bookfellers in England who would "venture to print his works, and that "he was obliged to print some of

"them at his own expence;" and Frederic Miede, in a letter, informed him, "that there was not a bookseller in "Germany, who would freely undertake the impression of his Commentary upon the first Epistle to the "Corinthians." See these letters in his works, vol. III. at the end

Dr. Bernard of St. John's, and the famous Buxtorf, were all correspondents of his. It is true, he is charged with maintaining some peculiar opinions [H], yet these are such as are harmless; and of them he says himself "Innocua, ut spero, semper proponens;" and it is certain that, notwithstanding his mistakes, if they be such, he is in general the most ingenious as well as learned of our English commentators, and has furnished all his successors in that way with a great part of the substance of what we find in their remarks.

The doctor was twice married; his first wife, already mentioned, brought him four sons and two daughters. His eldest son, John, who was chaplain to Bryan Walton, bishop of Chester, died soon after that prelate. His second was Anastasius, who had also these additions to that name, Cottonus Jacksonus, in memory of Sir Rowland Cotton and Sir John Jackson, two dear friends of our author; he was minister of Thundridge, in Hertfordshire, and died there, leaving one son. His third son was Anastasius too, but without any addition; he was brought up to trade in London. His fourth son was Thomas, who died young. His daughters were Joice and Sarah, the former of whom was married to Mr. John Duckfield, rector of Aspeden, in Hertfordshire, into whose hands fell the doctor's papers, which he communicated to Mr. Strype. The other espoused Mr. Coclough, a Staffordshire gentleman. This wife of Dr. Lightfoot died in 1656, and was interred in the church of Munden in Hertfordshire. The doctor's second wife was likewise a widow, and relict of Mr. Austin Brograve, uncle of Sir Thomas Brograve, Bart. of Hertfordshire, a gentleman well versed in rabbinical learning, and a particular acquaintance of our author. He had no issue by her. She also died before him, and was buried in Munden church; where the doctor was himself likewise interred near both his wives.

Dr. Lightfoot's works were collected and published first in 1684, in two volumes folio. The second edition was printed at Amsterdam, 1686, in two volumes folio, con-

[H] The principal of these are perhaps his belief, that the smallest points in the Hebrew text were of divine institution; that the keys were given to Peter alone, exclusive of the other apostles; that the power of binding

and loosing related not to discipline, but to doctrine. Add to these, his mean opinion of the Septuagint version; and Strype reckons that of the utter rejection of the Jews.

taining

taining all his Latin writings, with a Latin translation of those which he wrote in English. At the end of both these editions there is a list of such pieces as he left unfinished. It is the chief of these, in Latin, which make up the third volume, added to the former two, in a third edition of his works, by John Leusden, at Utrecht, in 1699. fol. They were communicated by Mr. Strype, who, in 1700, published another collection of these papers, under the title of "Some genuine remains of the late pious and learned Dr. John Lightfoot [1]."

[1] Account of his life, prefixed to his works in 1684, and preface to his "Genuine Remains."

LILBURNE (JOHN), a remarkable English enthusiast, was descended from an ancient family in the county of Durham, where his father was possessed of a handsome estate [A], especially at Thickney-Purcharden, the seat of the family, upon which he resided, and had this son, who was born in 1618. Being a younger child, he was designed for a trade; and, with no more learning than was requisite in that way, was put apprentice, at twelve years of age, to a wholesale clothier in London, of the Puritanical sect, in which he had been bred. This was early; but the youth had a prompt genius, and a forward temper above his years, which shewed itself conspicuously, not long after, in a complaint to the city chamberlain, of his master's ill usage: by which, having obtained more liberty, he purchased a multitude of Puritanical books, and spent several days in a week in reading them; and became at length so considerable among his party, as to be consulted upon the boldest of their undertakings against the hierarchy, while an apprentice [B].

Thus gifted, he could not think of following his trade; and, in 1636, being introduced, by the teacher of his congregation, to Dr. Bastwick, then a Star-chamber prisoner in the Gatehouse, Bastwick easily prevailed with him to carry a piece, he had lately written against the

[A] It is worth notice, that he was the last person who joined issue in the ancient custom of a trial by battle. It was with one Ralph Auxton, for lands of the value of 200l. per ann. The two champions appeared in the court, armed cap-a-pié, with sand-bags, &c. when the trial was put off by the judges; till at last it was ordered, at

the king's instance, by parliament, that a bill should be brought in to take away that trial, in 1641. Rushworth "Collections," vol. I.

[B] A pamphlet called "The famers famed," by J. Shephard; who says, he was esteemed by them as a person inspired.

bishops, to Holland, and get it printed there. Lilburne, having dispatched the affair, returned to England in a few months, freighted with Bastwick's "Merry Liturgy," as it was called, and a cargo of other pieces of a similar kind. These he dispersed privately in disguise, till being betrayed by his associate, a servant of one Wharton [c], he was apprehended; and, after examination before the Council-board and the High-commission court, to whose rules he refused to conform, he was found guilty of printing and publishing several seditious books, particularly Mr. William Prynne's "News from Ipswich" [d]. He was condemned, Feb. 1637, to be whipt at the cart's tail from the Fleet-prison to Old Palace-Yard, Westminster; then set upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500*l.* to the king; and, lastly, to give security for his good behaviour. He underwent this sentence with an undismayed obstinacy, uttering many bold speeches at the cart's tail against the tyranny of the bishops, and tossing many pamphlets from the pillory, where, after the Star-chamber then sitting had ordered him to be gagged, he stamped with his feet. The spirit he shewed upon this occasion procured him the nick-name of "Free-born John" among the friends to the government [e], and, among his own party the title of Saint [f]. However, he was loaded with double irons on his arms and legs, and put into one of the basest wards; yet, being suspected as the author of a fire which broke out near that ward, he was removed into a better, at the earnest solicitation both of the neighbours and prisoners, urged thereto from the consideration of their own safety: and by this removal he found means to publish another piece of his own writing, intituled "The Christian man's trial," in 4*to*, the same year.

He wrote several other pamphlets, before the Long-parliament granted him the liberties of the Fleet, Nov. 1640. After this he appeared, May 3, 1641, at the head of the mob at Westminster, clamouring for justice against the earl of Strafford; and being seized and arraigned the next

[c] Wood says, he was servant to Prynne, and lord Clarendon, that he was a book-binder; both erroneously. See a piece of our author's, intituled, "Fundamental liberties," &c. 1649, 4*to*.

[d] He was Lilburne's fellow-sufferer in the Star-chamber, for refusing to answer interrogatories, as required by the oaths *ex officio*. Rushworth.

[e] Rushworth.

[f] "Famers famed," as before.

day, at the bar of the house of lords, for an assault upon colonel Lunsford, the governor of the Tower, was dismissed. The same day a vote passed in the house of commons, declaring the sentence of the Star-chamber illegal and tyrannical, and that he ought to have reparation for his sufferings and losses thereby; but nothing was done towards it, till a decree passed in the house of lords for giving him two thousand pounds, April 7, 1646, out of the estates of lord Cottington. Sir Banks Windebank, and James Ingram warden of the Fleet. Yet neither had this any effect before 1648; when, upon a petition to the house of commons, to enlarge the sum, and change the security, as insufficient, he obtained an ordinance for 3000*l.* worth of the delinquents lands, to be sold to him at twelve years purchase; and, in consequence thereof, a grant for some part of the sequestered estates of Sir Henry Bellingham and Mr. Bowes, in the counties of Durham or Northumberland: from which he received about 1400; and Cromwell soon after his return from Ireland, in May 1650, procured him a grant of lands for the remainder. This extraordinary delay was occasioned entirely by himself.

At first he engaged on the side of the parliament, entered a volunteer in their army, was a captain of foot at the battle of Edge-hill, and remarkably distinguished himself in the engagement at Brentford; where being taken prisoner, he was exchanged very honourably above his rank, and rewarded with a purse of 300*l.* by the earl of Essex [G]. Yet, when that general began to press the Scots covenant upon his followers, Lilburne quarrelled with him, and by Cromwell's interest, was made a major of foot, Oct. 1643, in the new-raised army under the earl of Manchester. In this station he behaved very well, and narrowly escaped with his life at raising the siege of Newark by prince Rupert; but, at the same time, he quarrelled with his colonel [King], and accused him of several misdemeanors to the earl; whereupon the earl promoted him to be lieutenant-colonel to his own regiment of dragoons, May 1644. This post he sustained with signal bravery at the battle of Marston-moor, in July; yet he had, before that, quarrelled with the earl, for not bringing colonel King to a trial by a court-martial; and upon Cromwell's accusing his lordship to the house of commons, Nov. 1644, Lil-

[G] "Legal and fundamental liberties," as before; and lord Clarendon's "History of the Rebellion."

burne swore heartily before the committee in support of that charge. Nor did he rest there; for, having procured an impeachment of high crimes and misdemeanors to be exhibited at the house of commons, in August this year, against colonel King, which was neglected, he first offered a petition to the house, in 1646, to bring the colonel to his trial upon that charge; and, receiving no satisfaction, cast some reflections in print upon the earl of Manchester, in 1646. For this being called before the house of lords, where that nobleman was speaker, he not only refused to answer the interrogatories, but protested against their jurisdiction over him in the present case; so that he was first committed to Newgate, and then sent to the Tower. Hereupon he appealed to the house of commons; and, upon their deferring to take his case into consideration, he charged that house, in print, not only with having done nothing of late years for the general good, but also with having made many ordinances notoriously unjust and oppressive. The impression of this piece [H] being seized, he printed another in 1647; declaring, that the present parliament ought to be pulled down, and a new one called, to bring them to a strict account, as the only means of saving the laws and liberties of England from utter destruction [I]. This not availing, he applied to the agitators in the army; and, at length, having obtained liberty every day to go, without his keeper, to attend the committee appointed about his business, and to return every night to the Tower, he made use of that liberty to engage in some seditious practices. For this he was re-committed to the Tower, and ordered to be tried; but, upon the parliament's apprehensions from the Cavaliers, on prince Charles's appearing with a fleet in the Downs, he procured a petition, signed by seven or eight thousand persons, to be presented to the house.

Upon this, an order was made to discharge him from imprisonment [K], and to make him satisfaction for his

[H] It is intitled, "The oppressed man's oppression," &c.

[I] Intitled, "The resolved man's Resolution," &c.

[K] See the trial, which was printed by him under the name of "Theodorus Verax," to which he prefixed, by way of triumph, a print of himself at full length, standing at the bar with Coke's Institutes in his hand, the book that he made use of to prove that flattering doctrine which

he applied, with singular address, to the jury, that in them alone was inherent the judicial power of the law, as well as fact. In the same print, over his head, appear the two faces of a medal, upon one of which were inscribed the names of the jury, and on the other these words: "John Lilburne saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as fact, October 26, 1649."

sufferings,

sufferings, Aug. 1648. This was not compassed, however, without a series of conflicts and quarrels with Cromwell: who, returning from Ireland in May 1650, and finding Lilburne in a peaceable disposition, with regard to the parliament, procured him the remainder of his grant for reparations above mentioned. This was gratefully acknowledged by his antagonist, who however did not continue long in his peaceable disposition; for, having undertaken a dispute in law, which his uncle George Lilburne happened to be engaged in, he petitioned the parliament, on that occasion, with his usual boldness in 1651: and this assembly gave a judgement for fining him in the sum of 7000*l.* to the state, and banishing him the kingdom. Upon this, before the act which passed Jan. 30, 1651-2 for the execution of that judgement, he crossed the water to Amsterdam; where having printed an apology for himself, he sent a copy of it, with a letter to Cromwell, charging him as the principal promoter of the act of his banishment [L]. He had also several conferences with some of the Royalists, to whom he engaged to restore Charles II, by his interest with the people, requiring no more than 10,000*l.* to compass it [M]: but little heed was paid to the proposal, so manifestly the effect of chagrin against Cromwell, as well as an ill-grounded enthusiastic confidence. So that he remained in exile, without hopes of re-visiting England, till the dissolution of the long parliament: upon which, not being able to obtain a pass, he returned without one, June 1657; for which, being seized and tried at the Old-Baily, he was a second-time acquitted by his jury. Cromwell, incensed by this contempt of his power, which was now become despotic, had him carried to Portsmouth, in order for transportation: but the tyrant's wrath was averted, probably, by Lilburne's brother Robert, one of his major generals; upon whose bail for his behaviour, he was suffered to return. After this, he settled at Eltham, in Kent; where he passed the remainder of his days in perfect tranquillity, equally undisturbed and undisturbing his triumphal competitor. In this temper he joined the Quakers, and preached among that sect in and about Eltham till his death, which happened in that town Aug. 29, 1657 in his 39th year. He

[L] This letter is published in Win-
 stanley's "Lives of English Worthies."

[M] A new pamphlet, intituled,
 "Several informations and examina-

tions taken against John Lilburne,
 " shewing his apostasy to Charly
 " Stuart, &c. Lond. 1653," 4to.

was interred in the then new-burial-place in Moorfields, near the place now called Old-Beckham: four thousand persons attending his burial.

Wood gives him the following just character. That he was, from his youth, much addicted to contention, novelties, opposition of government; and to violent and bitter expressions; that, growing up, he became for a time the idol of the factious people, being naturally a great trouble-world in all the variety of governments; that he grew to be a hodge-podge of religion, the chief ring-leader of the Levellers, a great proposal-maker, and a modeller of state, and publisher of several seditious pamphlets, and of so quarrelsome a disposition, that it was appositely said of "him, that, if there was none living but him, John would be against Lilburne, and Lilburne against John." Lord Clarendon having observed, that he was a person of much more considerable importance than major Wildman, and that Cromwell found it absolutely necessary to his own dignity effectually to crush him, concludes his account of him in these terms: "This instance of a person, not otherwise considerable, is thought pertinent to be inserted, as an evidence of the temper of the nation; and how far the spirits at that time (in 1653) were from paying a submission to that power, when nobody had the courage to lift up their hands against it."

LILLO (GEORGE), an excellent dramatic writer, was by profession a jeweller, and was born in the neighbourhood of Moorgate in London Feb. 4, 1693, in which neighbourhood he pursued his occupation for many years with the fairest and most unblemished character. He was bred up in the principles of the Protestant Dissenters: but let his religious tenets have been what they would, he would have been an honour to any sect he had adhered to. He was strongly attached to the Muses, yet seemed to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue, morality, and religion. In pursuance of this aim, Lillo was happy in the choice of his subjects, and shewed great power of affecting the heart, by working up the passions to such a height, as to render the distresses of common and domestic life as equally interesting to the audiences as that of kings and heroes, and the ruin brought on private families by an indulgence of avarice, lust, &c. as the havock made in states and empires by ambition, cruelty, or tyranny.

tyranny. His "George Barnwell," "Fatal Curiosity," and "Arden of Feversham," are all planned on common and well-known stories; yet they have perhaps more frequently drawn tears from an audience, than the more pompous tragedies of "Alexander the Great," "All for Love," &c. particularly the first of them, which being founded on a well-known old ballad, many of the critics of that time, who went to the first representation of it, formed so contemptible an idea of the piece in their expectations, that they purchased the ballad, some thousands of which were used in one day on this account, in order to draw comparisons between that and the play. But the merit of the play soon got the better of this contempt, and presented them with scenes written so truly to the heart, that they were compelled to subscribe to their power, and drop their ballads to take up their handkerchiefs.

Lillo, as has been already observed, was happy in the choice of his subjects; his conduct in the management of them is no less meritorious, and his pathos very great. If there is any fault to be objected to his writings, it is that sometimes he affects an elevation of style somewhat above the simplicity of his subject, and the supposed rank of his characters; but the custom of tragedy will stand in some degree of excuse for this; and a still better argument perhaps may be admitted in vindication, not only of our present author, but of other writers in the like predicament, which is, that even nature itself will justify this conduct, since we find even the most humble characters in real life, when under peculiar circumstances of distress, or actuated by the influence of any violent passions, will at times be elevated to an aptness of expression and power of language, not only greatly superior to themselves, but even to the general language of conversation of persons of much higher rank in life, and of minds more perfectly cultivated.

In the Prologue to "Elmerick," which was not acted till after the author's death, it is said, that when he wrote that play he "was depressed by want," and afflicted by disease; but in the former particular there appears to be evidently a mistake, as he died possessed of an estate of 60*l.* a year, besides other effects to a considerable value. The late editor of his works (Mr. T. Davies), in two volumes, 12mo. 1775, relates the following story of his author, which however we cannot think adapted to convey any favourable impression of the person of whom it is told: "Towards the latter part of his life, Mr. Lillo,

" whether

“ whether from judgement or humour, determined to put
 “ the sincerity of his friends, who professed a very high
 “ regard for him, to a trial. In order to carry on this
 “ design, he put in practice an odd kind of stratagem: he
 “ asked one of his intimate acquaintance to lend him a
 “ considerable sum of money, and for this he declared he
 “ would give no bond nor any other security, except a
 “ note of hand; the person to whom he applied, not
 “ liking the terms, civilly refused him.

“ Soon after, Lillo met his nephew, Mr. Underwood,
 “ with whom he had been at variance for some time. He
 “ put the same question to him, desiring him to lend him
 “ money upon the same terms. His nephew, either from
 “ a sagacious apprehension of his uncle’s real intention, or
 “ from generosity of spirit, immediately offered to comply
 “ with his request. Lillo was so well pleased with this
 “ ready compliance of Mr Underwood, that he imme-
 “ diately declared that he was fully satisfied with the love
 “ and regard that his nephew bore him; he was con-
 “ vinced that his friendship was entirely disinterested; and
 “ assured him that he should reap the benefit such ge-
 “ nerous behaviour deserved. In consequence of this pro-
 “ mise, he bequeathed him the bulk of his fortune.”

The same writer says, that Lillo in his person was lusty,
 but not tall, of a pleasing aspect, though unhappily de-
 prived of the sight of one eye.

Our author died Sept. 3, 1739, in the 47th year of his
 age; and a few months after his death, Henry Fielding
 printed the following character of him in “ The Cham-
 “ pion :” “ He had a perfect knowledge of human nature,
 “ though his contempt of all base means of application,
 “ which are the necessary steps to great acquaintance, re-
 “ strained his conversation within narrow bounds. He
 “ had the spirit of an old Roman, joined to the innocence
 “ of a primitive Christian; he was content with his little
 “ state of life, in which his excellent temper of mind gave
 “ him an happiness beyond the power of riches; and it was
 “ necessary for his friends to have a sharp insight into his
 “ want of their services, as well as good inclination or
 “ abilities to serve him. In short, he was one of the best
 “ of men, and those who knew him best will most regret
 “ his loss.”

Whincop (or the compiler of the list of plays affixed to
 his Scanderbeg) has indeed spoken but slightly of his
 genius, on account of some little sort of rivalry and pique
 subsisting

subsisting between that gentleman and our author with respect to a tragedy of the latter's, intituled, "The Christian Hero," written on the same story with the "Scanderbeg" of the former. Notwithstanding which, under the sanction not only of the success of his pieces, but also of the commendations bestowed on them by Pope and other indisputable judges, it may be affirmed that Lillo is far from standing in the lowest rank of merit (however he may be ranged with respect to fame) among other dramatic writers.

LILLY JOHN, (see LYLLY).

LILLY (WILLIAM), a famous English astrologer, was born at Leicestershire in 1602, and was put to school at Ashby de la Zouch, in the same county; but, his father not being in circumstances to give him a liberal education, after having learnt writing and arithmetic, he was obliged to quit the school. Upon this, being of a forward temper, and endued with shrewd wit, he resolved to push his fortune in London; where he arrived in 1620, and, for a present support, artied himself as a servant to a mantua-maker, in the parish of St. Clement Danes. But he got a step higher in 1624, in the service of a master of the salters company in the Strand; who, not being able to write, employed him (among other domestic offices) as his book-keeper. He had not been above three years in this place, when, his master dying, he addressed and married his mistress, with a fortune of 1000*l*. As this match made him his own master, he gave way to his genius, in frequenting sermons and lectures among the Puritans. In 1632, he turned his mind to the base part of astrology; and applied to one Evans, a debauched Welsh parson, who, after practising that craft many years in Leicestershire, had come to London, and at this time resided in Gunpowder alley [A]. Here Lilly became his pupil, and made such a quick progress, that he understood how "to set a figure" perfectly in seven or eight weeks; and, continuing his application with the utmost assiduity, gave the public a specimen of his attainments and skill therein, in an intimation that the king had chosen an unlucky horoscope for the Coronation in Scotland, 1633.

In 1634, having got into his hands a manuscript, with some alterations of the "Ars Notoria" of Cornelius Agrippa,

[A] Athen. Oxon. v. i. col. 579, where some account of Evans may be seen.

he drank the doctrine of the magical circle, and the invocation of spirits, with unquenchable greediness; and became so much intoxicated thereby, as not only to make use of a form of prayer prescribed therein to the angel Salmonæus, and to fancy himself a favourite of great power and interest with that uncreated phantom, but even to claim a knowledge of and a familiar acquaintance with the particular guardian angels of England, by name Salmael and Malchidael [B]. After which, he treated the mystery of recovering stolen goods, &c. with great contempt, claiming a supernatural sight, and the gift of prophetic predictions; all which he knew well how to turn to good advantage. He was presently grown into so much fame, that, when one Ramsay, the king's clock-maker, being informed that there was a great treasure buried in the cloyster of Westminster-abbey, obtained the dean's (Dr. Williams, bishop of Lincoln) leave to search for it with the divining or Mosaic rods, he applied to Lilly for his assistance. Lilly, with one Scot who pretended to the use of the said rods, attended by Ramsay and above thirty persons more, went into the cloyster by night, and, observing the rods to tumble over one another on the West side of the cloyster, concluded the treasure lay hid under that spot: but, the ground being dug to the depth of six feet, and nothing found but a coffin, which they found not heavy enough for their purpose, they proceeded, without opening it, into the abbey. Here they were alarmed by a storm, which suddenly rose, and increased to such a height, that they were afraid the West end of the church would have been blown down upon them; the rods would not move at all; the candles and torches, all but one, were extinguished, or burned very dimly. Scot was amazed, looked pale, and knew not what to think or do; until Lilly gave directions to dismiss the demons, which when done, all was quiet again, and each man returned home. However, that method of divination was never after made use of by our conjurer; though he was cunning enough to ascribe the miscarriage, not to any defect in the art itself, but to the number of people who were present at the operation and derided it; shrewdly laying it down for a rule, that secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are necessary requisites to succeed in this work.

[B] See his "Merlin Anglicus, or Almanack, for 1647."

Mean while, he had buried his first wife, purchased a moiety of thirteen houses in the Strand, and married a second wife, who, joining to an extravagant temper a termagant spirit, which he could not lay, made him unhappy, and greatly reduced his circumstances. With this comfortable yoke-mate he removed, in 1636, to Hersham in Surrey, where he continued till Sept. 1641; when, seeing a prospect of fishing in troubled waters, he returned to London. Here having purchased several curious books in this art, which were found on pulling down the house of another Astrologer, he perused them with incessant diligence, finding out secrets contained in them, which were written in an imperfect Greek character; and, in 1644, published his “Merlinus Anglicus junior,” and several other astrological books. He had contracted an intimacy, the preceding year, with Bulstrode Whitelocke, esq; who was afterwards his friend and patron; and, in 1645, devoted himself entirely to the interests of the parliament, after the battle of Naseby, though he had before rather inclined to the king’s party. In 1647, upon the breaking out of the quarrel between the parliament and army, whose head quarters were at Windsor, he was sent for, together with Booker, another astrologer, by Fairfax, the general, who addressed them in these terms: “That God had blessed the army with many signal victories, and yet their work was not finished; that he hoped God would go along with them, until this work was done; that they fought not themselves, but the welfare and tranquillity of the good people, and the whole nation, and, for that end, were resolved to sacrifice both their own lives and fortunes; that he hoped the art which they [Lilly and Booker] studied, was lawful and agreeable to God’s word; that he understood it not, but did not doubt they both feared God, and therefore had a good opinion of them.” To this speech Lilly returned the following answer: “My lord, I am glad to see you here at this time; certainly both the people of God, and all others of this nation, are very sensible of God’s mercy, love, and favour unto them, in directing the parliament to nominate and elect you general of their armies; a person so religious, so valiant. The several unexpected victories, obtained under your excellency’s conduct, will eternize the same unto all posterity. We are confident of God’s going along with you and your army, until the great work, for which he ordained you both, is

Athen.
Oxon. v. 1.
col. 580.

“ fully perfected ; which we hope will be the conquering
 “ and subversion of yours and the parliament’s enemies ;
 “ and then a quiet settlement, and firm peace over all the
 “ nation, unto God’s glory, and full satisfaction of tender
 “ consciences. Sir, as for ourselves, we trust in God,
 “ and, as Christians, believe in him : we do not study
 “ any art, but what is lawful and consonant to the scrip-
 “ tures, fathers, and antiquity ! which we humbly desire
 “ you to believe.”

This audience, in November, seems to have been occasioned by a suspicion of his attachment to the Royal party, which he had given some room for, by receiving an application from the king, then in custody of the army at Hampton-court ; for, in August preceding, when his majesty had framed thoughts of escaping from the soldiery, and obscuring himself somewhere near the city, he sent, as Lilly tells us, Mrs. Whorwood, to know in what quarter of the nation he might be safely concealed, till he thought proper to discover himself. Lilly, having erected a figure, said, the king might be safely concealed in some part of Essex about twenty miles from London, where the lady happened to have a house fit for his majesty’s reception ; and went away next morning to acquaint him with it. But the King was gone away in the night westward, and surrendered himself at length to Hammond, in the Isle of Wight : and thus the project was rendered abortive. However, he was again applied to by the same lady, in 1648, for the same purpose, while the king was at Carisbrook castle ; whence having laid a design to escape by sawing the iron bars of his chamber window, lady Whorwood came to our author, and acquainted him with it. Lilly procured a proper saw, made by one Farmor an ingenious locksmith, in Bow-lane, Cheapside, and furnished her with aqua-fortis besides ; by which means his majesty did the business, and was out with his body, till he came to his breast, when his heart failing, he proceeded no farther. About September, the same lady came a third time to Lilly, on the same errand. The parliament commissioners were now appointed to treat with his majesty ; upon which, our astrologer, after perusing his figure, told the lady the commissioners would be there such a day ; elected the day and hour when to receive them ; and directed, as soon as the propositions were read, to sign them, and make haste with all speed to come up with the commissioners to London ; the army being then far distant

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from

from London, and the city enraged stoutly against them. The king promised he would do so, but was diverted from it by the lord Say.

All this while our astrologer continued true to his own interest, by serving that of the parliament party; from whom he received this year, 1648, fifty pounds in cash, and an order from the council of state for a pension of 100*l.* per ann. which was granted to him for furnishing them with a perfect knowledge of the chiefest concernments of France. This he obtained by means of a secular priest, with whom he had formerly been acquainted, and who now was confessor to one of the French secretaries: he received the pension two years, when he threw it up, with the employment, in disgust on some account or other. Mean while, he read public lectures upon astrology, in 1648 and 1649, for the improvement of young students in that art; and, in short, plied his business so well, that we find him, in 1651 and 1652, laying out near 2000*l.* for lands and a house at Hersham. During the siege of Colchester, he and Booker were sent for thither, to encourage the soldiers; which they did by assuring them that the town would be soon taken, which proved true in the event. Having, in 1650, wrote publicly that the parliament should not continue, but a new government arise, agreeably thereto, in the Almanack for 1653, he asserted that the parliament stood upon a ticklish foundation, and that the commonalty and soldiery would join together against them. Hereupon he was now called before the committee of plundered ministers; but, receiving notice thereof before the arrival of the messenger, he applied to speaker Lenthall, always his friend, who pointed out the offensive passages. He immediately altered them; attended the committee next morning with six copies printed, which six alone he acknowledged to be his; and, by that means, came off with only being detained thirteen days in custody of the serjeant at arms. This year he was engaged in a dispute with Mr Thomas Gataker; and, before the expiration of the year, he lost his second wife, for which he shed no tears, but sung *Gloria Patri*, &c. and married a third in October following. In 1655, he was indicted at Hicks's-hall, for giving judgement upon stolen goods, but acquitted: and, in 1659, he received, from the king of Sweden, a present of a gold chain and medal, worth above 50*l.* on account of his having mentioned that monarch with great respect in his Almanacks of 1657 and 1658.

After the Restoration, in 1660, being taken into custody, and examined by a committee of the house of commons, touching the execution of Charles I, he declared, that Robert Spavin, then secretary to Cromwell, dining with him soon after the fact, assured him it was done by cornet Joyce. This year, he sued out his pardon under the broad-seal of England, and continued in London till 1665; when, upon the raging of the plague there, he retired to his estate at Herisham. Here he applied himself to the study of physic, having, by means of his friend Elias Ashmole, procured from archbishop Sheldon a licence to practise it [c]; and Oct. 1670 he exercised both the faculties, of physic and astrology, till his death, which was occasioned by a dead palsy, in 1681, at Herisham. He was interred in the chancel of the church at Walton, and a black marble stone, with a Latin inscription, was placed over his grave soon after by Mr. Ashmole; at whose request also Dr. Smalridge, bishop of Bristol, then a Scholar at Westminster-school, wrote a Latin and English elegy on his death, which are annexed to the history of our author's life and times, from which this memoir is extracted.

Lilly, a little before his death, adopted one Henry Coley, a taylor, for his son, by the name of Merlin Junior, and made him a present of the impression of his Almanack, which had been printed six and thirty years successively: but he bequeathed his estate at Herisham to one of the sons of his friend and patron Bulstrode Whitelock; and his magical utensils came all into the hands of Dr. Caussin, his successor, of famous memory. See a list of his books below [D].

[c] Founder of the Ashmolean Museum at Oxford.

[D] These are, 1. "Merlinus Anglicus Junior." 2. "Supernatural sight." 3. "The white king's prophecy." 4. "England's prophetic Merlin;" all printed in 1644. 5. "The starry messenger, 1645." 6. "Collection of prophecies, 1646." 7. "A comment on the white king's prophecy," ib. 8. "The nativities of archbishop Laud and Thomas earl of Strafford," ib. 9. "Christian Astrology, 1647:" upon this piece he read his lectures in 1648, mentioned in the text. 10. "The third book of 'nativities,'" ib. 11. "The world's catastrophe," ib. 12. "The prophecies of Ambrose Merlin, with a key," ib. 13. "Disthemies, or the

"government of the world by presiding angels." See Cornelius Agrippa's book with the same title. These three last were printed together in one volume; the two first being translated into English by Elias Ashmole, Esq. 14. "A treatise of the three sons seen in the winter of 1647," printed in 1648. 15. "Monarchy or no monarchy, 1651," 16. "Observations on the life and death of Charles, late king of England," ib. and again in 1615, with the title of Mr. William Lilly's "True history of king James and king Charles I," &c. 17. "Annus Tenebrosus; or, the black year." This drew him into the dispute with Gataker, which our author carried on in his Almanack in 1654.

LILLY.

LILY (WILLIAM), an English Grammarian, was ^{Arhen.} born at Oldham, in Hamshire, about 1466. After a ^{Oxon.} good foundation of school learning, he was sent to Magdalen-college, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of A. B. he quitted the university, and went, for religion's sake, to Jerusalem; and, in his return, stayed some time at the isle of Rhodes, to study the Greek language; several learned men having refuged themselves under the protection of the knights there, after the taking of Constantinople. He went thence to Rome; and improved himself further in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arrival in England, in 1509, he settled in London, and taught grammar, poetry, and rhetoric, with good success, and so much reputation, that he was appointed first master of St. Paul's school by the founder, Dr. Colet, in 1510. This laborious and useful employ he filled for the space of twelve years; and in that time educated a great many youths, some of whom proved the greatest men in the nation [A]. He died of the plague at London in 1522, aged 54. He is highly praised by Erasmus, who revised the syntax in his grammar, for his uncommon knowledge in the languages, and admirable skill in the instruction of youth [B]. He was very intimate with Sir Thomas More, to whose Latin translations of several Greek epigrams are prefixed some done by Lily, printed with this title, "*Progymnasmatum Thomæ Mori & Gulielmi Lilii, sodalium. Basil, 1518,*" by Frobenius; and again in 1673, *ibid.* Our author's other pieces are mentioned below [C]. Lily, by his wife Agnes, had two sons; and a daughter, who was married to his usher John Ritwif, who succeeded his father-in-law in the mastership of St. Paul's school, and died in 1532. Of our author's two sons, the eldest,

[A] For instance: Thomas Lupset, Sir Anthony Deany, Sir William Paget, Sir Edward North, John Leland, &c. Knight's "*Life of Dean Colet,*" p. 371, 389.

[B] See an epistle of Erasmus, printed in 1515, fol.

[C] Besides his Grammar, a famous edition of which was published in 1732, with improvements, by Ward, rhetoric professor at Gresham-college,

we have, "*In Ænigmaticum Bossi Antiboſſicon primum, secundum, tertium, ad G. Hormannum, 1521,*" 4to: "*Poemata varia,*" printed with these Antiboſſicons; "*Apologia ad R. Whittingtonum,*" "*Apologia ad J. Skeltonum; de laudibus Deiparæ Virginis;*" "*Super Philippo Archiducis appulſu;*" "*De Caroli V. Cæſaris adventu.*"

LILY (GEORGE), was born in London, and bred at Magdalen-college, in Oxford; but, leaving the university without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for several parts of learning. Upon his return, he was made canon of St. Paul's, and afterwards prebendary of Canterbury. He published the first exact map of Britain [A], and died in 1559. He wrote some books [B].

[A] Nicolson's Hist. library, vol. I.
[B] These are, "Anglorum regum chronices epitome, Venice, 1548. "Francf. 1565. Basil, 1577." To which are added, "Lancastriæ & Eboracensis [Famil.] de regno conten-

"tiones, & regum Angliæ genealogia;" "Elogia virorum illustrium, 1559," 8vo; "Catalogus five series pontificum Romanorum." Besides the "Life of bishop Fisher," MS. in the library of the Royal Society.

LILY (PETER), second son of William, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. This other was some time fellow of Jesus-college in Cambridge; afterwards a brother of the Savoy-hospital in the Strand, London; prebendary of St. Paul's, and archdeacon of Taunton. He died in 1614, leaving a widow, who published some of his Sermons [A].

[A] The titles are, 1. "Conciones dæ, una inscripta Pax Liliانا, in Act. xv. 39; altera Columba ecclesie in Johan. xix. 9, 10." 2. Two sermons; the first, "A preparative

"Lilie to cure souls, on Mark xvi. 6." and the other, "How to seek and find Christ, on Luke xxiv. 5." both in 1619, 4to: with commendatory verses prefixed by the widow's daughter Mary.

LIMBORCH (PHILIP), a celebrated professor of divinity in Holland, was of a good family originally of Maestricht, and born at Amsterdam June 19, 1633. He passed the first years of his life in his father's house, going thence daily to school; and then, attending the public lectures, became the disciple of Gaspar Borlæus in ethics, of Gerard-John Vossius in history, and of Arnold Senguerd in philosophy. This foundation being laid, he applied himself to divinity under Stephen Curcellæus; who succeeded Simon Episcopius in that chair, among the Remonstrants. From Amsterdam he went to Utrecht, and frequented the lectures of Gisbert Voetius, and other divines of the Reformed religion. May 1654, he returned to Amsterdam, and made his first probation-sermon there, Oct. following [A]. He passed through an examination in divinity, Aug. 1655; and was admitted to preach pub-

[A] His text was Ephesians, v. 14.

licly,

licly, as a probationer, which he did first at Haerlem [B]. The same year, he was invited to be stated minister of Almar; but declined it, not thinking himself yet qualified to fulfil the duties of a minister of the gospel. However, he published a course of sermons, in Low Dutch, of Episcopius, his great uncle by the mother's side, which came out in 1657 [C]; and the same year was invited to be minister of the Remonstrants at Gouda, where there was a numerous congregation of that sect of Christians. He accepted this vocation, and exercised the ministerial function in that town till he was called to Amsterdam.

Having inherited the papers of Episcopius, he found among them a great number of letters relating to the affairs of the Remonstrants; and, communicating these to Hartsecker, minister of the Remonstrants at Rotterdam, they joined in disposing them into a proper order, and then published them under the title of "*Epistolæ præstantium & eruditorum virorum, &c.*" at Amsterdam in 1660, 8vo. These being well received by the public, Limborch collected more letters, and published a second edition, corrected and enlarged, in 1684, fol. After which, the copy coming into another bookseller's hands, a third edition came out, 1704, at Amsterdam, in folio; with an Appendix, by Limborch, of twenty letters more: so that we have here almost a complete series of every thing which relates to the history of Arminianism, from the time of Arminius to the synod of Dort, and afterwards. In 1661, our author published a little piece, in Low Dutch, by way of dialogue upon the subject of toleration in religion. Curcellæus having printed, in 1650, the first volume of Episcopius's works, which had been communicated to him by Francis Limborch, our author's father, the second volume was procured by Philip the son in 1661; to which he added a preface in defence of Episcopius and the Remonstrants [D]. In 1667, he became minister at Amsterdam, where Pontanus, the professor of divinity, whose talent lay chiefly in preaching, appointed Limborch his deputy; first for a year, and then resigned the chair absolutely to him in 1668. From this time he turned all his studies that way, and acquired a great reputation, not only among

[B] His first sermon here was upon
Matth. vii. 12.

[C] The title is, in English, "An
" explication of the fifth chapter of St.

" Matthew, in 35 sermons, by Simon
" Episcopius. Rott. 1657."

[D] The title is, "Simonis Epis-
" copii operum theologicorum tomus
" secundus, Gonda, 1661," fol.

those of his own party at home, but among foreigners too; to which the mildness and modesty of his temper contributed not a little. Soon after, he published, in Flemish, several sermons of Episcopius, which had never been printed before [E].

In 1660, he had married; and, his wife being dead, in 1674 he engaged in a second marriage, and had two children. The ensuing year, he procured an edition of all the works of his master Curcellæus, several of which had never appeared before [F]. But, as neither Episcopius nor Curcellæus had leisure to finish a complete system of the Remonstrant theology, Limborch resolved to undertake the task, and to compose one which should be entirely complete: some disorders, however, and several avocations, hindered him from finishing it before 1684, and it did not come out till 1686. This was the first system of divinity, according to the doctrine of the Remonstrants, that had appeared in print. The work was undertaken at their request, received with all eagerness by them, and passed through four editions [G]. The same year, 1686, he had a dispute, at first *viva voce*, and afterwards in writing, with Isaac Orobio, a Jew of Seville in Spain; who had made his escape out of the Inquisition, and retired to Amsterdam, where he practised physic with great reputation. This dispute produced a piece by our author, intitled “*Collatio amica de veritate religionis Christianæ cum erudito Judæo*,” “A friendly conference with a learned Jew, concerning the truth of the Christian religion.” In it he shewed, that a Jew can bring no argument, of any force, in favour of Judaism, which does not hold with strong reason in favour of Christianity. The stubborn Jew would not yield, but carried it so far as to say, that every body ought to continue in the religion, be what it would, which he professed, since it was easier to disprove

[E.] The English title is, “Thirty-two sermons upon different texts, by Simon Episcopius, Amst. 1669,” 4to.

[F.] The title is “*Stephani Curcellæi opera theologica omnia*, Amst. 1675,” fol.

[G.] The title of the first edition is, “*Theologia Christiana ad praxim pietatis ac promotionem Christianæ unice directæ*, Amst. 1686,” 4to: the fourth, 1715, fol. to which is added. “*Relatio historica de origine & progressu controversiarum in Fæ-*

derato Belgio de prædestinatione. Tractatus posthumus.” This posthumous piece was printed separately the same year at Amsterdam, 8vo, in Low Dutch or Flemish; with a long preface, in defence of the Remonstrants, against a piece in Low Dutch, under the title of the “*Combats of Sion*, by James Fruitier.” There is a long extract of the “*Theologia Christiana*,” by Le Clerc, in *Bibl. Univ.* tom II. p. 21, & seq.

the truth of another religion, than it was to prove his own. Upon that principle he averred, that if it had been his lot to be born of parents who worshiped the sun, he saw no reason why he should renounce their religion, and embrace another. To this piece, against Orobio, is added a small tract against Uriel Acoſta, a Portuguese Deist; in which Limborch answers very solidly his arguments, to shew that there is no true religion besides the religion of nature [H]. Shortly after, Limborch published a little piece of *Episcopius*, in Flemish, containing an account of a dispute between that Remonstrant and one William Bom, a Romish priest; shewing, that the Roman church is not exempt from errors, and is not the sovereign judge of controversies. In 1692, the book of sentences passed in the inquisition at Thoulouse in France, coming into the hands of a friend, and containing all the sentences passed in that court from 1307 to 1323, Limborch resolved to publish it; as it furnished him with an occasion of adding the history of that dreadful tribunal, drawn from the writings of the inquisitors themselves [I]. In 1693, our author had the care of a new edition, in one large folio volume, of the sermons of *Episcopius*, in Low Dutch; to which he added, not only a preface, but also a very long history of the life of *Episcopius*, in the same language; this has been since translated into Latin by a young man, and printed in 8vo at Amsterdam, 1701.

In 1694, there was a young gentlewoman at Amsterdam, of 22 years of age, who took a fancy to learn Hebrew of a Jew; and was, by that opportunity, seduced into a resolution of quitting the Christian religion for Judaism. As soon as her mother understood this, she employed several divines, but all in vain; because they undertook to prove Christianity from the Old Testament, omitting the authority of the New: to which she, returning the common answers she had learned from the Jews, received no reply that gave her satisfaction. While the young lady,

[H] Acoſta's book is intituled "*Exemplar vitæ humanæ*." This Portuguese afterwards killed himself at Amsterdam.

[I] The title is, "*Historia Inquisitionis, cui subjungitur liber sententiarum inquisitionis Tholofanæ ab anno 1307 ad 1323*, Amstel. 1692," fol. It was translated into English by Mr. Sam. Chandler, and printed at London, 1731, in 2 vols,

4to; to which the translator has prefixed a large introduction, concerning the rise and progress of persecution, and the real and pretended causes of it. In this edition, Mr. Chandler had the assistance of some papers of our author, communicated to him by Anthony Collins, Esq; and the corrections and additions of Francis à Limborch, a relation of our author. See Chandler's preface.

who

who was otherwise mistress of sense enough, was in the midst of this perplexity, Dr. Veen, a physician, happened to be sent for to the house; and, hearing her mother speak, with great concern, of the doubts which disturbed her daughter, he mentioned Limborch's dispute with Orobio. This put her upon desiring that Limborch might dispute with her daughter; in hopes that he would be able to remove her scruples, and bring her back to the Christian religion. Limborch accordingly came to her, and, proceeding with her as he had done with Orobio, quickly recovered her to a better judgement. In 1698, he was accused of a calumny, in a book concerning the λόγος in St. John's gospel, by Vander Waeyen, professor of divinity at Franecker; because he had said, that Francis Burman, a divine and professor at Leyden, had, in his "Theologia Christiana," merely transcribed Spinoza without any judgement. But Limborch, producing passages from both, made it appear, that he had said nothing which was not strictly true: he also confuted other notions of Vander Waeyen in the same piece. This being printed at Amsterdam in 1699, the two Burmans, one professor of history and eloquence at Utrecht, and the other minister at Amsterdam, published a book in vindication of their father's memory, intituled, "Burmannonum Pictas," "The piety of the Burmans:" to which Limborch made no reply. In 1700, he published, in Low Dutch, at Amsterdam, a book of piety, containing instructions for dying persons, or means for preparing them for death; with a discourse upon the death of John Owens, minister of the Remonstrants at Gouda. At the same time he began a Commentary upon the Acts of the Apostles, and upon the Epistles to the Romans and Hebrews, which came out in 1711.

Having been perfectly temperate through life, he preserved the vigour of his mind, and health of his body, to a considerable age. But in the autumn of 1711, he was seized with the St. Anthony's fire; which, growing more violent in the winter, carried him off, April the 30th, 1712. His funeral oration was spoken by John Le Clerc, who gives him the following character: "Mr. Limborch had many friends among the learned both at home and abroad, especially in England, where he was much esteemed, particularly by abp. Tillotson [κ] and Mr. Locke. With the latter of these he first became acquainted in Holland,

[κ] His History of the Inquisition is dedicated to that archbishop.

and afterwards held a correspondence by letters ; in which, among other things, he has explained the nature of human liberty, a subject not exactly understood by Mr. Locke [L]. He was of an open sincere carriage, which was so well tempered with humanity and discretion, as to give no offence to any body. In his instructions, when professor, he observed the greatest perspicuity, and the justest order, to which his memory, which retained whatever he had written, almost to a word, contributed very much. and, though a long course of teaching had given him an authority with those about him, and his advanced age had added a reverence to him, yet he was never displeased with others for differing from him, but would both censure, and be censured, without chagrin. Though he never proposed the understanding of languages as the end of his studies, yet he had made large advances in them, and read over many of the ancient and modern writers ; and would have excelled in this part of literature, if he had not preferred that which was more important. He had all the qualifications suitable to the character of a divine. Above all things, he had a love for truth, and pursued the search of it by reading the Scriptures with the best commentators. As a preacher, his sermons were methodical and solid, rather than eloquent. If he had applied himself to the mathematics, he would undoubtedly have excelled therein ; but he had no particular fondness for that study, though he was an absolute master of arithmetic. He was so perfectly acquainted with the history of his own country, especially for 150 years, that he even retained the most minute circumstances, and the very time of each transaction ; so that scarce any one could deceive him in that particular. In his manner, he was grave without pride or fullness, affable without affectation, pleasant and facetious, upon occasion, without sinking into a vulgar lowness, or degenerating into malice or ill-nature. By these qualifications he was agreeable to all who conversed with him : and his behaviour towards his neighbours was such, that all who knew him, or had any dealings with him, ever commended it."

LINACRE (Dr THOMAS), a very learned English physician, was descended from the Linacres, of Linacre-hall

[L.] See Familiar letters between Locke and several of his friends.

in Derbyshire [A]; but born at Canterbury about 1460. He was educated in the king's school there, under the learned William Selling, alias Tilly; and, being sent thence to Oxford, was chosen fellow of All-Souls-college in 1484 [B]. He made a great progress in learning at the university [C]; but, for further improvement, travelled to Italy, with his master Selling, who was sent ambassador to Rome by Henry VII. At Florence he was much respected by Lorenzo de Medicis, one of the politest men of his age, and a great patron of letters: that duke favoured him with the advantage of having the same preceptors with his own sons. By this lucky opportunity, he acquired a perfect knowledge of the Greek tongue, under Demetrius Chalcondylas, a native of Greece, who had fled to Italy, with other learned men, upon the taking of Constantinople by the Turks; and he improved himself under his Latin master Ang. Politian, so far as to arrive at a greater correctness of style than even Politian himself. Having thus laid in an uncommon stock of classical learning, he went to Rome, and studied natural philosophy and physic [D], under Hermolaus Barbarus. Upon his return home, he applied himself to the practice of this last art at Oxford; where he was created M. D; and, being made public professor of his faculty, read medicinal lectures [E]. But he had not been long at Oxford, before he was commanded to court by king Henry, who appointed him preceptor and physician to his son, Prince Authur; and he was afterwards made physician to that king, as also to his successor, Henry VIII. and to the princess Mary [F].

After receiving all these honours, as attestations and rewards of supreme merit in his profession, he resolved to change it for that of divinity. To this study he applied himself in the latter part of his life [G]; and, entering

[A] Fuller's Worthies, in Derbyshire, p. 35.

[B] Selling had also been a fellow of All-Souls-college. Leland, Com. de script. Brit. Wood's Antiq. of Oxford, where some further account of him may be seen.

[C] Goodall's Hist. of the College of Physicians. Pref.

[D] Freind's History of Physic, vol. 2.

[E] Goodall and Wood, as before.

[F] Freind, &c.

[G] Sir John Cheke, in censuring this change, observes, that he did not begin this study, till he was broken by age and infirmities; and that, upon reading the 5th, 6th, and 7th chapters of St. Mathew, he threw the book away with violence, and swore that this was either not the Gospel, or we were not Christians. Cheke, "De pronunc. Græcæ linguæ." However, he still had his thoughts upon physic, as appears from his projecting the college of physicians, and being president there till his death.

into the priesthood, obtained the rectory of Mersham, Oct. 1509: but, resigning it within a month, he was installed into a prebend of Wells, and afterwards, in 1518, into another of York: he was also præcentor in the latter church, but resigned it in half a year. He had other preferments in the church, some of which he received from archbishop Warham, as he gratefully acknowledges in a letter to that prelate [H]. Dr Knight [I] informs us, that he was a prebendary of St. Stephen's, Westminster; and bishop Tanner writes [K], that he was also rector of Wigan, in Lancashire. He died of the stone, in great pain and torment, Oct. 20, 1524, and was buried in St. Paul's cathedral; where a handsome monument was erected, in 1557, to his memory, with a Latin inscription upon it, by the famous Dr. Caius. Cay gives him the character of the most learned man of his age, both in Greek and Latin, as well as in the art of physic. He further adds, that he had an utter detestation of every thing trickish or dishonourable; that he was a most faithful friend, and by all ranks of men valued and beloved. Fuller copies Cay, in telling us, that Linacre was esteemed the ornament of his age, for his accurate skill in the Greek and Latin tongues, and in other sciences as well as his own profession; and that he left it doubtful whether he was a better Latinist or Grecian, a better grammarian or physician, a better scholar or man for his moral qualifications.

Freind enlarges further; and says, that if we consider him with regard to his skill in the two learned languages, he was much the most accomplished scholar of that age; that it is paying no compliment to him to say, that he was one of the first, in conjunction with Colet, Lily, Grocyn, and Latimer, all of whom got their knowledge of the Greek tongue abroad, who revived the learning of the ancients in this island [L]. He made it his business in studying physic, and he was the first Englishman that ever did so, to be well acquainted with the original works of Aristotle and Galen. No one of the faculty had more at heart the honour and advancement of it than Linacre; of which his donation of two physic lectures, founded one in each uni-

[H] Maittaire, at the end of Friend's "History."

[I] In the Life of Colet, p. 215.

[K] In Biblioth. Brit. Hibern.

[L] Linacre was the first person, who taught Greek at Oxford. Life of Erasmus, p. 109.

versity [M], are a conspicuous proof. But he had still farther views for the advantage of his profession. Observing how the practice of physic was then managed, and that it was mostly engrossed by illiterate monks and empirics, who in an infamous manner imposed upon the public, he saw there was no way of redressing this grievance, but by giving encouragement to men of reputation and learning, and placing the power of licensing in proper hands. Upon these motives, he projected the foundation of the college of physicians; and he was the first president after its erection, and held that office for the seven years he lived afterwards. The assemblies were kept in his own house, which he left at his death to that community, and which they still continue in possession of. "The wisdom of such a plan," continues Freind, "speaks for itself. Linacre's scheme, without doubt, was not only to create a good understanding and unanimity among his own profession, which of itself was an excellent thought, but to make them more useful to the public; and he imagined, that by separating them from the vulgar empirics, and setting them upon such a reputable foot of distinction, there would always arise a spirit of emulation among men liberally educated, which would animate them in pursuing their inquiries into the nature of diseases, and the methods of cures, for the benefit of mankind; and perhaps," concludes the doctor, "no founder ever had the good fortune to have his designs succeed more to his wish." We shall give a list of his translations and other works below [N].

[M] That at Oxford was left to Merton-college, and the Cambridge lecture was given to St. John's-college there. Wood and Knight inform us, that Linacre studied for some time in this last university.

[N] His translations are, 1. The following pieces of Galen: "De temperamentis & de inequali temperie, &c." "De tuenda sanitate, &c." "De methodo medendi, &c." "De naturalibus, &c." "De pulsuum usu;" "De symptomatibus, &c." Dr. Freind declares, that any one, perusing the preface of the book "De methodo medendi," without knowing it to be a translation, would, perhaps, from the exactness and propriety

of the style, guess it to have been written in a classical age. 2. "A Latin translation of Proclus's sphere," Venet. 1499," and 1500, without the dedication to prince Arthur; which has been since printed separately by Maittaire, in "Annal. Typogr." 3. "The rudiments of grammar, for the use of the princeess Mary." This was translated by Buchanan into Latin, and printed with the title of "Rudimenta Grammaticæ Thomæ Linacri, Paris, apud Rob. Stephan. 1536." 4. "De emendata structura Latini sermonis, libri sex." This, says Dr. Knight, has been had in the highest reputation as a classic.

LINDSAY (JOHN), a learned divine, of St. Mary's Hall at Oxford, officiated for many years as minister of the Nonjuring society in Trinity Chapel, Aldersgate-street; and is said to have been their last minister. He was also for some time a corrector of the press to Mr. Bowyer the printer; finished a long and useful life, June 21, 1768, at the age of 82; and was buried in Islington church-yard, where the epitaphs below [A] remain to his and his wife's memory. Mr. Lindsay published "The Short History of the Regal Succession, &c. with Remarks on Whiston's Scripture Politics, &c. 1720," 8vo; which occurs in the Bodleian Catalogue. His valuable Translation of "Mason's Vindication of the Church of England, 1726;" (reprinted in 1728) [B] has a large and elaborate Preface, containing "a full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation," &c. He dates the second edition from "Islington, 13 Dec. 1727." In 1747 he published, in the same size, "Two Sermons preached at Court in 1620, by Francis Mason;" which he recommends, "as well for their own intrinsic value, as to make up a complete Collection of that learned Author's Works." He had a nephew, who died curate of Waltham Abbey, Sept. 17, 1779.

L I N G E L B A C K

[A] On a flat stone:

"Hic requiescit in Domino

MARIA UXOR JOHANNIS LINDSAY,

Ecclesiæ Anglicanæ Presbyteri,

De qua

Nil dicere non fas est, satis non tutum.

Via' verbo dicam?

In illa omnis enituit

Quæ scemimam optimam ornaret

Virtus,

Cujus ad exemplum si vixeris,

Amice Lector,

Mori non est quod timeas.

Vale.

Obiit in Festo Omnium Animarum,

A. D. MDCCXXVII,

Ætat. suæ 43."

On an upright stone adjoining:

"Hic etiam restant Exuvie

Reverendi J. LINDSAY, Aulæ Mariæ,

Apud Oxonienses olim Alumni,

Qui Ecclesiæ Anglicanæ exinde Minister,

(Beneficiis ejus, opulenti licet,

Interiori stimulo, Aliis causâ, RECUSATIS)

VOL. VIII.

Animo in adversis æquo magnoque,

Sincerâ fide, nudâque veritate

Honos Posteris effulsit.

Eruditione insuper eximius,

Vitæ integer, propositique tenax,

Spectatâ pietate insignis,

Moresque præcipue ingenuus, vixit.

Cursu tandem bene peracto,

Fortiter diuque pro fide certando emeritus,

Obdormientis more, benedicens, obiit

Jun. 21, A. D. 1768, ætat. 82.

En VIRTUS! En FRISCA FIDES!"

[B] In a letter to Dr. Z. Grey,

May 27, 1728, Mr. Lindsay says:

"You give me great satisfaction by

"telling me that my poor endeavours

"are favourably censured by yourself

"and other friends at Cambridge; but

"I shall not grow proud on that ac-

"count, because I know how much

"more is due to your candour than to

"my own abilities. Your promoting

" its sale will be a great obligation to me; for you know the
 " bookfellers will not promote any
 " thing which is not their own property; and this is a very weighty
 " burthen for my weak shoulders. I
 " heartily thank you for your kind
 " invitation to Houghton; which I
 " please myself with the hopes of an
 " opportunity of accepting; for I am
 " now, by the Doctor's direction, to
 " ride moderately and frequently; in
 " pursuance of which, I am looking
 " out for a horse able to carry my
 " weight easy journeys. Whether I
 " can disengage myself with the good
 " old Lady Fanshaw, without getting
 " a curate, I cannot tell. I am every
 " day at her ladyship's house in Little
 " Ormond Street." And in a subsequent letter, May 14, 1747, " I re-
 " moved last Christmas from the Temple, and took a small house in Pearl-
 " tree-street, near St. Luke's, Old-
 " street, where I spend my time chiefly
 " among books, or in my garden. That
 " I am still a dealer in the former, you
 " may perceive by these proposals.
 " You know I published the greatest
 " part of Mason's Works several years
 " ago; but had not then the whole.
 " Now, having luckily procured the
 " last Sermons, which I had been so
 " long in quest of, I have printed them
 " on the same paper and letter with the
 " rest, which makes the collection complete. There are a good many copies of the former still on my hands;
 " which I hope may go off now. Those
 " who have the rest already, may have
 " these Sermons by themselves. I presume, Sir, upon the favour of your
 " interest to promote this method of
 " distributing them. All I need to ob-
 " serve to you is, that they will cost no
 " more than five farthings per sheet.
 " I shall begin to publish the first week
 " in June. Whatever encouragement
 " you procure me, shall be placed to
 " the long account of former obligations."

LINGELBACK (JOHN), a German painter, was born at Francfort on the Main, 1625: the name of his master is not known. At the age of fifteen, he went to Holland to improve himself; and his pictures there acquired a degree of perfection, which even then produced a great demand for them: his small figures were so true, that they seemed to be formed by nature; and they were likewise accompanied with a fresh and delightful landscape. Lingelback passed into France, in 1645: this voyage increased the number of his admirers, and the price of his works. The able men he found there delighted him, and inspired him with an emulation to make the tour of Italy; and, having made a sufficient purse for it in two years at Paris, he set out for Rome, where he renewed his studies with great application. Nothing escaped his inquiry in the neighbourhood of that city: the sea-prospects, vessels, antiquities, fountains, fairs, the mountebanks, and preachers, that are seen there in public places, were the subjects of his best pictures.

But whilst his art seemed to engage his whole attention, love broke in upon his studies. A young woman, daughter of an architect, was continually at her window, which was over-against his: tender looks, expressive gestures, and billet-doux, became at length his whole employment, and these produced rendezvous in churches and on walks.

At last the damsel found means to introduce her lover into her father's house; whence, as he was retiring one night, he was surprized by two brothers of his mistress, who attacked him briskly; but he defended himself with so much bravery, that he wounded them both, and got off with a slight scratch, happy to have escaped so well! This proved a warning to him, to bid adieu to intriguing, so general, but so dangerous in that city. He applied himself afresh to his studies, which, by his success, made him amends for the loss of his mistress. He continued in Italy till 1650, and then returned, through Germany, to Amsterdam; where the proficiency he had made in France and Italy soon displayed itself in ample form. His pictures are adorned with ruins of antiquity, animals, waggons filled with beautiful figures; his distances are of a clear blue; and his skies, which are lightly clouded, have a chearful air, and give a strength to his foregrounds; nor can any thing be better understood than the degradation of his colours. His genius was so fertile, that he never repeated the same subject in his pictures. He engraved some landscapes.

The time of Lingelback's death, settled fortune, children, or disciples, we know not. His merit also, though very real, is little known, says my author, in France: his works have discovered it at Paris, and begin at length to find a place in collections. They possess a fine tone of colouring, a pleasant and lively touch, a lightness of pencil, and a neatness very uncommon. This description gives but a slight idea of the talents of Lingelback, whose pictures are not yet come quite into fashion; for there is a fashion in painting, as well as in cloaths. Teniers has had a long reign; Polemburch, Wouverman, Gerard Dow, Mieri, and Schalken, succeeded him. At present it is A. Ostade, Metz, Potter, Vandervelde, Vanderhuyfum, and Vanderwerf. The curious not only set these masters now above the former, but eagerly bid above one another for them at sales, and run them up to an extravagant price; though these sorts of preferences are not extraordinary in Holland and Flanders, where they love only the painters of their own country, shewing little regard to the Italian or French masters.

L I N N Æ U S (CHARLS VON), the father of modern From Life, botany, was the son of a Swedish divine, and born May, by Dr. 24, 1707, at Roeskult, in the province of Smaland, in Påfscency. Sweden;

Sweden; of which place his father had the cure when this son was born, but was soon after preferred to the living of Stenbrihult, in the same province, where dying in 1748, at the age of 70, he was succeeded in his cure by another son. We are told, in the commemoration-speech on this celebrated man, delivered in his Swedish majesty's presence, before the Royal Academy of Sciences at Stockholm, that the ancestors of this family took their surnames of Linnæus, Lindelius, and Tiliander, from a large lime-tree, or linden-tree, yet standing on the farm where Linnæus was born; and that this origin of surnames, taken from natural objects, is not very uncommon in Sweden.

This eminent man, whose talents enabled him to reform the whole science of natural history, accumulated, very early in life, some of the highest honours that await the most successful proficient in medical science; since we find that he was made professor of physic and botany, in the university of Upsal, at the age of thirty-four; and, six years afterward, physician to his sovereign, the late king Adolphus; who, in the year 1753, honoured him still farther, by creating him knight of the order of the Polar Star. His honours did not terminate here, for in 1757 he was ennobled; and, in 1776, the present king of Sweden accepted the resignation of his office, and rewarded his declining years by doubling his pension, and by a liberal donation of landed property, settled on him and his family.

It seems probable that his father's example first gave Linnæus a taste for the study of nature; who, as he has himself informed us, cultivated, as his first amusement, a garden plentifully strewed with plants. Young Linnaeus soon became acquainted with these, as well as the indigenous ones of his neighbourhood. Yet, from the straightness of his father's income, our young naturalist was on the point of being destined to a mechanical employment: fortunately, however, this design was over-ruled. In 1717, he was sent to school at Wexfio, where as his opportunities were enlarged, his progress in all his favourite pursuits was proportionably extended. At this early period he paid attention to other branches of natural history; particularly to the knowledge of insects: in which, as is manifest from his oration on the subject, he must very early have made a great proficiency, since we find that he was not less successful herein, than in that of plants, having given them an arrangement, and established such characters of distinction,

as have been universally followed by succeeding entomologists.

The first part of his academical education Linnæus received under professor Stobæus, at Lund, in Scania, who favoured his inclinations to the study of natural history. After a residence of about a year, he removed, in 1728, to Upsal. Here he soon contracted a close friendship with Artedi, a native of the province of Angermannia, who had already been four years a student in that university, and, like himself, had a strong bent to the study of natural history in general, but particularly to ichthyology. He was moreover well skilled in chemistry, and not unacquainted with botany, having been the inventor of that distinction in umbelliferous plants, arising from the differences of the involucrium. Emulation is the soul of improvement, and, heightened as it was in this instance by friendship, proved a most powerful incentive. These young men prosecuted their studies together with uncommon vigour, mutually communicating their observations, and laying their plans so as to assist each other in every branch of natural history and physic.

Soon after his residence at Upsal, our author was also happy enough to obtain the favour of several gentlemen of established character in literature. He was in a particular manner encouraged in the pursuit of his studies by the patronage of Dr. Olaus Celsius, at that time professor of divinity, and the restorer of natural history in Sweden; since so distinguished for Oriental learning, and more particularly for his "*Hierobotanicon*, or *Critical Dissertations on the Plants mentioned in Scripture*." This gentleman is said to have given Linnæus a large share of his esteem, and he was fortunate enough to obtain it very early after his removal to Upsal. He was at that time meditating his "*Hierobotanicon*;" and being struck with the diligence of Linnæus, in describing the plants of the Upsal garden, and his extensive knowledge of their names, fortunately for him at that time involved in difficulties, from the narrow circumstances of his parents, Celsius not only patronized him in a general way, but admitted him to his house, his table, and his library. Under such encouragement, it is not strange that our author made a rapid progress, both in his studies, and the esteem of the professors: in fact, we have a very striking proof of his merit and attainments, inasmuch as we find, that after only two years residence, he was thought sufficiently qualified to give lectures occa-

sionally from the botanic chair, in the room of professor Rudbeck.

Linnæus was soon afterwards appointed, by the Royal Academy of Sciences of Upsal, to make the tour of Lapland, with the view of exploring the natural history of that arctic region. This tour had been made, for the first time, by the elder Rudbeck, in 1695, at the command of Charles XI. but, unfortunately, almost all the observations which that traveller had made perished in the terrible fire at Upsal, in 1702. Linnæus set out from Upsal, on this journey, about the middle of May, 1732; equally a stranger to the language and to the manners of the Laplanders, and without any associate. He even traversed what is called the Lapland Desert; a tract of territory destitute of villages, cultivation, or any conveniences, and inhabited only by a few straggling people. In this district, he ascended a noted mountain called Wallevary, in speaking of which he has given us a pleasant relation of his finding a singular and beautiful new plant (*Andromeda tetragona*) when travelling within the arctic circle, with the sun in his view at midnight, in search of a Lapland hut. From hence he crossed the Lapland Alps into Finnmark, and traversed the shores of the North sea as far as Sallero.

These journeys from Lula and Pitha, on the Bothnian gulph, to the north shore, were made on foot, and our traveller was attended by two Laplanders; one his interpreter, and the other his guide. He tells us that the vigour and strength of these two men, both old, and sufficiently loaded with his baggage, excited his admiration, since they appeared quite unhurt by their labour, while he himself, although young and robust, was frequently quite exhausted. In this journey he was wont to sleep under the boat with which they forded the rivers, as a defence against rain and the gnats, which in the Lapland summer are not less teasing than in the torrid zones. In descending one of these rivers, he narrowly escaped perishing by the overturning of the boat, and lost many of the natural productions which he had collected.

Linnæus thus spent the greater part of the summer in examining this arctic region, and those mountains, on which, four years afterwards, the French philosophers secured immortal fame to sir Isaac Newton. At length, after having suffered incredible fatigues and hardships, in climbing precipices, passing rivers in miserable boats, suffering repeated vicissitudes of extreme heat and cold, and not unfrequently hunger and thirst; he returned to Tornøa in September.

He arrived at Upsal in November, after having performed, and that mostly on foot, a journey of ten degrees of latitude in extent, exclusive of the many deviations which the accomplishment of his design rendered necessary. The result of this journey was not published till several years afterwards; but he lost no time in presenting the Academy with a catalogue of the plants which he had discovered; which, even so early as that period, he arranged according to the system since denominated the *sexual*:

In 1733, we find this great naturalist visiting and examining the several mines in Sweden; where he formed his first sketch of his System on Mineralogy, which appeared in the early editions of the “*Systema Naturæ*,” but was not exemplified till 1768.

The next incident in the history of this celebrated person was his being sent, with several other naturalists, by the governor of Dalekarlia, into that province, to investigate its natural productions. After accomplishing the purpose of this expedition, he resided some time in the capital of Dalekarlia, where he taught mineralogy, and the docimastic art, and practised physic. In 1735, he travelled over many other parts of Denmark and Germany, and fixed in Holland, where he chiefly resided until his return to Stockholm, about the year 1739. Soon after he had fixed his residence at this place, he married one of the daughters of Dr. More, a physician at Fahlun, in Dalekarlia, with whom he became acquainted during his stay in that town.

In 1735, the year in which he took the degree of M. D. he published the first sketch of his “*Systema Naturæ*,” in the form of tables only. It thence appears that, before he was twenty-four years old, he laid the basis of that great structure which he afterwards raised, and which will perpetuate his fame to the latest ages of botanical science.

In 1736, Linnæus visited England, where he formed many friendships with men at that time distinguished for their knowledge in natural history: but though Boerhaave had furnished him with letters of recommendation to sir Hans Sloane, we are told, that he met not with that reception which he had reason to expect [A]. For this treatment, Dr. Pulteney, with great probability, assigns the following cause.

In

[A] Dr. Boerhaave's letter to sir Hans Sloane, on this occasion, is preserved in the British Museum, and runs thus

—“Linnæus qui has tibi dabit literas,
“est unice dignus te videre, unice dig-
“nus a te videri; qui vos videbit simul,
“videbit

In 1738, this great naturalist made an excursion to Paris, where he had the inspecting of the *Herbaria* of the Jussieus, at that time the first botanists in France; and also the botanical collections of Surian and Tournefort. He intended going thence to Germany, to visit Ludwig, and the celebrated Haller, with whom he maintained a close correspondence; but he was obliged to return to Holland without enjoying this pleasure [B].

About the latter end of 1738, or the beginning of the subsequent year, Linnæus returned to his native country, where he settled as a physician, at Stockholm. It is said, that at first he met with considerable opposition, and was oppressed with many difficulties; but at length he surmounted all, and acquired extensive practice. The interest of count Tessin, who became his zealous patron, procured him the rank of physician to the fleet, and a stipend from the citizens for giving lectures in botany. The establishment of the Royal Academy of Sciences at Stockholm, of which Linnæus was appointed the first president, served not a little to favour the advancement of his fame, by the opportunity which it afforded of displaying his abilities.

"videbit hominum par, cui simile vix
"dabit orbis" — This encomium, however quaintly expressed, yet was in some measure prophetic of Linnæus's future fame and greatness, and proves how intimately Boerhaave had penetrated into the genius and abilities of our author; and, strained as this parallel might be thought, it is likely however that the opening of the sexual system, so different from Ray's, by which Sir Hans Sloane had always known plants, and particularly the innovations, as they were then called, which Linnæus had made in altering the names of so many genera, were rather the cause of that coolness with which he was received by our excellent naturalist. Probably we have reason to regret this circumstance; for otherwise Linnæus might have obtained an establishment in England, as it has been thought he wished to have done; and doubtless his opportunities in this kingdom would have been much more favourable to his designs, than in those arctic regions where he spent the remainder of his days. In the mean time, we may

justly infer the exalted idea that Linnæus had of England, as a land eminently favourable to the improvement of science, from that compliment which, in a letter to a friend, he afterwards paid to London, when, speaking of that city, he called it, *Punctum saliens in vitello orbis.*"

[E] Dr. Pulteney gives an account of the several scientific productions which Linnæus published previous to this time. These are, the "*Système Naturel*," "*Fundamenta Botanica*," "*Bibliotheca Botanica*," and "*Genera Plantarum*." The last of these is justly considered as the most valuable of all the works of this celebrated author. What immense application had been bestowed upon it, the reader may easily conceive, on being informed, that, before the publication of the first edition, the author had examined the characters of eight thousand flowers. The last book of Linnæus's composition, published during his stay in Holland, was the "*Classes Plantarum*;" which is a copious illustration of the second part of the "*Fundamenta*."

In 1741, upon the resignation of Roberg, he was constituted joint professor of physic, and physician to the king, with Rosen, who had been appointed the preceding year[c].

In 1755, Linnæus was honoured with a gold medal by the Royal Academy of Sciences of Stockholm, for a paper on the subject of promoting agriculture, and all branches of rural œconomy; and in 1760, he obtained a premium from the Imperial Academy of Sciences at Petersburg, for a paper relative to the doctrine of the sexes of plants.

We are told that Linnæus, upon the whole, enjoyed a good constitution; but that he was sometimes severely afflicted with a *hemisrania*, and was not exempted from the gout. About the close of 1776, he was seized with an apoplexy, which left him paralytic: and at the beginning of the year 1777, he suffered another stroke, which very much impaired his mental powers. But the disease, supposed to have been the more immediate cause of his death, was an ulceration of the urinary bladder; of which, after a tedious indisposition, he died Jan. 11, 1778, in the 71st year of his age.

[c] Dr. Pulteney in this place gives an account of the “*Iter Oelandicum & Gotlandicum*,” “*Iter Scanicum*,” “*Flora Suecica*,” “*Fauna Suecica*,” “*Materia Medica*,” and “*Philosophia Botanica*; the history and nature of which works he briefly explains; and afterwards gives a large analysis of the “*Systema Naturæ*,” and of the “*Genera Morborum*,” with a short account of the papers written by Linnæus, in the “*Acta Upsalienſia*.” The last of this great man’s

treatises was the “*Mantissa Altera*,” published in 1771. The remaining part of Dr. Pulteney’s volume contains an account of the “*Amœnitates Academicæ*,” with observations, tending to shew the utility of botanical knowledge in relation to agriculture, and the feeding of cattle: accompanied with a translation of Linnæus’s “*Pan Succus*,” accommodated to the English plants, with references to authors, and to figures of the plants.

LIPSIUS (JUSTUS), a most acute and learned critic, was a Low-country-man, and born at Iscanum, a country-seat of his father’s, between Brussels and Louvain, Oct. ^{Lipſii vita, prefixed to Lipſii opera. Lugd. 1613,} the 18th, 1547. He was descended from an ancient and rich family; his ancestors had been, as his father was, among the principal inhabitants of Brussels; and he had a great uncle, MARTIN LIPSIUS, who distinguished himself in the republic of letters, was well acquainted with Erasmus, and published learned notes upon Hilary, Augustin, Jerome, Symmachus, Macrobius, and other ancient authors, whom he collated with the best manuscripts. This learned person died in 1555. Our Lipsius was sent to the public school

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cellan. iii.
87.

school at Brussels, at six years of age; and he soon gave such proofs of uncommon parts, that, according to the stories related of him, he might very well be deemed a kind of prodigy. It is said, and indeed he tells us himself in one of his letters, that he acquired the French language, without the assistance of a master, so perfectly, as to be able to write in it, before he was eight years old. In the same letter, he relates three mishaps, which befel him during the state of childhood, by one of which he was very near perishing: he fell, in the first place, from a rock at Iscanum, into a snow-drift, from whence he was taken by a maid-servant, who accidentally saw him, almost suffocated; then he fell from the scaffold of a house that was repairing at Iscanum, whither he had climbed with one of his play-fellows, who, falling likewise, had the misfortune to break his leg, while Lipsius's girdle, catching upon something by the way, preserved him from much hurt; and, lastly, at Brussels he fell into the river, and was so near being drowned, that, when he was taken out, he was, in appearance, lifeless.

From Brussels he was sent, at ten years old, to Aeth; and, two years after, to Cologne, where he was taught by the Jesuits. We shall have occasion hereafter to speak particularly of his religion. At sixteen, he was sent to the university of Louvain; where, being already well skilled in the learned languages, he applied himself principally to the civil law. The belles-lettres, however, and ancient literature, were what he most delighted in; and therefore, losing his parents, and becoming his own master before he was eighteen, he projected a journey to Italy, for the sake of cultivating them to perfection. He executed what he projected; but, before he set out, he published three books of various readings, "*Variarum lectionum libri tres*," which he dedicated to cardinal Granvellan, a great patronizer of learned men. This was attended with very happy effects; it put him first upon the wings of fame, and opened his way to the cardinal, when he arrived at Rome in 1567. He lived two years with the cardinal, was nominated his secretary, and treated by him with the utmost kindness and generosity. He was here in as fine a situation as could possibly be desired; for though the cardinal honoured him with the title of secretary, yet the trouble and business of that office was left to others. His time was all his own, and he used to employ it just as he pleased: the Vatican, the Farnesian, the Sfortian, and other principal libraries,

were

were open to him; and there he spent much time and pains in collating the manuscripts of ancient authors, of Seneca, Tacitus, Plautus, Propertius, &c. His leisure hours he used to employ in traversing the city and neighbourhood, in order to inspect and animadvert upon the most remarkable antiquities. There were also at this time several men in Rome, very eminent for their abilities and learning; as, Antonius Muretus, Paulus Manutius, Fulvius Ursinus, Hieronymus Mercurialis, Carolus Sigonius, Petrus Victorius, and others, with whom he became well acquainted and from whom he reaped great advantage.

In 1569, he returned to Louvain, and there spent one year in a very gay manner, as he himself ingenuously confesses. He used to frequent balls, assemblies, taverns, and to mix in every scene of mirth: however, he pleads the heat of youth in his excuse; and, the more easily to break off his engagements of this nature, he resolved upon a journey to Vienna. He was near jumping out of the frying-pan into the fire, as the saying is; for stopping at Dole, which is an university in the Franche Comté, they made him drink hard, and had like to have killed him. The case was thus: he delivered there an oration in public, to the honour of Victor Geselinus, who was taking his degree of doctor of physic; upon which he was invited to a great entertainment, where, as the custom of the country then was, the guests used to provoke one another to drink plentifully. Lipsius complied; but, being unequal to the task, was suddenly seized with an unusual shivering, and went home with a fever. "This story," says Bayle, "would not
"have been surprising, had Lipsius been an Italian or a
"Spaniard; for to such people an entertainment, at taking
"a degree in some northern universities, is as dangerous
"an action as a battle to a colonel, unless they get a dis-
"pensation for not pledging at every turn; but he was a
"Fleming."

Diſt. LIP-
SIUS.

As soon as he was pretty well recovered from his illness, he set forwards to Vienna, and there fell into the acquaintance of Busbequius, Sambucus, Pighius, and other learned men, who used many arguments, and arguments built too upon good conditions, to induce him to settle there: but the *natale solum*, the love of his own native soil, prevailed, and he directed his course through Bohemia, Misnia, and Thuringia, in order to arrive at it. But being informed, that the Low-countries were over-run with the wars, and
that

that his own patrimony was laid waste by foldiers, he halted at the univerſity of Jena, in Saxony; where he was inveſted with a profeſſorſhip. He did not continue here above a year; but decamped for his own country, as ſoon as it was a little ſettled. He arrived at Cologne, where he married a widow in 1574. He did this, as he ſays, rather in compliance with his own inclinations, than by the advice of his friends; but ſo the gods decreed it. Some ſay, that ſhe was a very ill-natured woman, and made him a bad wife. We learn from himſelf, however, that they lived very peaceably together, although they had no children. He continued nine months with his wife at Cologne, and there wrote his “*Antiquæ Lectiones*,” which chiefly conſiſt of emendations of Plautus: he alſo began there his notes upon Cornelius Tacitus, which were afterwards ſo univerſally applauded by the learned.

He then retired to his own native ſeat at Iſcanum, near Bruſſels, where he determined to live at a diſtance from the noiſe and the cares of the world, and to devote himſelf intirely to letters; and there is a fine epiſtle of his extant, to ſhew the great advantages of a country over a city life. But he was diſturbed by the civil wars, before he was well ſettled; and went to Louvain, where he reſumed the ſtudy of the civil law, and took up the title of a lawyer in form; though with no intent to praſtiſe or concern himſelf with buſineſs, which he never could be prevailed to do. He published, at Louvain, his “*Epistolicae Quaestiones*,” and ſome other things; but at length was obliged to quit his reſidence there. He went to Holland, and ſpent thirteen years at Leyden; during which time he compoſed and published what he calls his beſt works, Theſe are, “*Electorum libri duo*,” “*Satyra Menippæa*,” “*Saturnalia libri duo*,” “*Commentarii pleni in Cornelium Tacitum*,” “*De Constantia libri duo*,” “*De amphitheatro libri duo*,” “*Ad Valerium Maximum notæ*,” “*Epistolarum Centuriæ duæ*,” “*Epistolica institutio*,” “*De rectâ pronunciatione linguæ Latinæ*,” “*Animadverſiones in Senecæ tragœdias*,” “*Animadverſiones in Velleium Paterculum*,” “*Politicorum libri ſex*,” “*De unâ religione liber*.” Theſe he calls his beſt works, becauſe they were written, he ſays, in the very vigour of his age, and when he was quite at leiſure; “*in flore ævi & ingenii in alto otio*,” and he adds too, that his health continued good till the latter part of his life; “*nec valetudo, niſi ſub extremos annos, titubavit*.”

Cent. I.
Misc. epiſt.
8.

Cent. III.
Misc. epiſt.
8.

He withdrew himself suddenly and privately from Leyden, for a reason that will be mentioned by and by, in 1590, and, after some stay at the Spaw, went and settled at Louvain, where he taught polite literature, as he had done at Leyden, with the highest credit and reputation. He spent the remainder of his life at Louvain, though he had received powerful solicitations, and the offers of vast advantages, if he would have removed elsewhere. Pope Clement VIII. Henry IV. of France, and Philip II. of Spain, applied to him by advantageous proposals. Several cardinals would gladly have taken him under their protection and patronage: and all the learned in foreign countries honoured him extremely. The very learned Spaniard, Arias Montanus, who, at the command of Philip II, superintended the re-printing the Complutensian edition of the Bible at Platin's press, had such a particular regard and affection for him, that he treated him as a son, rather than a friend, and not only admitted him into all his concerns, but even offered to leave him all he had. All this notwithstanding, Lipsius continued at Louvain, and, among others, wrote the following works: "De cruce libri tres;" "De militia Romana libri quinque;" "Poliorceticarum libri quinque;" "De magnitudine Romana libri quatuor;" "Dissertatiuncula & commentarius in Plinii panegyricum;" "Manuductio ad Stoicam philosophiam," &c. All his works have been collected and printed together, in folio, more than once. His critical notes upon ancient authors are to be found in the best editions of each respective author; and several of his other pieces have, for their peculiar utility, been re-printed separately.

Lipsius died at Louvain, March 23, 1606, in his 59th year; and left, says Joseph Scaliger, the learned world and his friends to lament the loss of him. There is the following judgement passed upon Lipsius and his works in the "Scaligerana Posterior:" "The third century of his miscellaneous epistles is the worst of all his works; the best are his "Commentaries upon Tacitus," his "Orations de concordia," and "upon the death of the duke of Saxony." His "Electa" and "Saturnalia" are very excellent books. He was a Greek scholar sufficiently for his own private use, and no farther. How unhappy a judgement he makes of Seneca the tragedian! He was perfectly ignorant of poetry, and every thing relating to it.' He wrote a bad Latin style in his later compositions;

compositions; for which he seems a little inexcusable, since, from his "*Variæ Lectiones*," the first book he printed, it is plain he could have written better. Bad however as it was, it found a tribe of imitators, who admired it as a model, and grew numerous enough to form a sect in the republic of letters. He wrote likewise an uncommonly bad hand. His conversation and mien did not answer people's expectations of him. "He was," says one who has written his life, "so mean in his countenance, his dress, and his conversation, that those who had accustomed themselves to judge of great men by their outward appearance, asked, after having seen Lipsius, whether that was really he. And it is certain, that some foreigners, who came from the remotest part of Poland to see him, as some did formerly from foreign parts to see Livy, did often ask for Lipsius, even when they had him before their eyes."

Albertus
Miræus, in
vita Lipsii.

But the most remarkable particular relating to Lipsius, and one of the greatest faults for which he is censured, is his inconstancy with regard to religion. This censure is grounded upon the following particulars: namely, That, being born a Roman Catholic, he professed the Lutheran religion, while he was professor at Jena. Afterwards returning to Brabant, he lived there like a Roman Catholic; but, having accepted a professor's chair in the university of Leyden, he published there what was called Calvinism. At last he removed from Leyden, and went again into the Low Countries, where he not only lived in the Roman communion, but even became a bigot, like a very weak woman. This he shewed by the books he published; one of which, written in 1603, was intitled, "*Diva Virgo Hallensis*," &c. another, in 1604, "*Diva Sichemienfis*," &c. with an account of their favours and miracles; in which works he admits the most trifling stories, and the most uncertain traditions. Some of his friends endeavoured to dissuade him from writing thus, by representing how greatly it would diminish the reputation he had acquired; but he was deaf to their expostulations. The verses he wrote, when he dedicated a silver pen to the Holy Virgin of Hall, are very remarkable, both on account of the eulogies he bestows on himself, and of the exorbitant worship he pays to the Virgin. By his last will, he left his gown, lined with fur, to the image of the same lady. We must not forget to observe, that Lipsius was supposed, by some, to have composed such works,
only

only to persuade the world, that he was not so cold and indifferent, with regard to religion, as he found he was suspected to be; for it had been said, that all religions; or none, were the same to him, and that he made no difference between Lutheranism, Calvinism, and Popery. But there seems no just ground for supposing this, since his conduct may be explained very well without it. It may naturally be resolved into the weak and unsteady state of his mind, unless we will suppose that every great scholar must needs think and act like a philosopher and man of sense, which, we presume, is very far from being the case.

But what appeared yet stranger in his behaviour, and was never forgiven him, is, that while he lived at Leyden, in an outward profession of the Reformed religion, he yet approved publicly the persecuting principles which were exerted, throughout all Europe, against the professors of it. What Bayle has said of him, with regard to this point, may serve for a proper conclusion of the present article: "This man," says he, "having been ruined in his fortune, "by the wars in the Low Countries, fled to Leyden, "where he found an honourable retreat; and was chosen "a professor, making no scruple of outwardly abjuring the "Popish religion. During his stay there, he published "some pieces concerning government, in which he advanced, among other maxims, that no state ought to "suffer a plurality of religions, nor shew any mercy "towards those who disturbed the established worship, but "pursue them with fire and sword; it being better that "one member should perish, rather than the whole body: "Clementiæ non hic locus; ure, seca, ut membrorum "potius aliquod quam totum corpus corrumpatur.' This "was very unhandsome in a person, kindly entertained by "a Protestant republic, which had newly reformed its "religion; since it was loudly approving all the rigours of "Philip the II^d, and the duke of Alva. It was, besides, "an excessive imprudence, an abominable impiety; since, "on the other hand, it might be inferred from his book, "that none but the Reformed religion ought to be tolerated "in Holland, and, on the other, that the Pagans were "very right in hanging all the preachers of the gospel. "He was attacked on this head by one Theodore Corn- "hert, who pressed him so closely, that he put him into "the utmost perplexity. He was obliged, in his answer, "to use many shifts and evasions; declaring that these two

Comment.
philosoph.
Part II.
c. 3.

“ words, *Ure* and *sica*, were only terms borrowed from
 “ chirurgery, not literally to signify fire and sword, but
 “ only some smart and effectual remedy. All these evasions
 “ are to be met with in his treatise ‘*De una religione*.’
 “ It is indeed the most wretched book he ever wrote, ex-
 “ cepting the stories and silly poems, written in his old
 “ age, concerning some chapels of the Blessed Virgin: for
 “ his understanding began about this time to decay, as
 “ formerly Pericles’s, so far as to suffer himself to be
 “ tricked out, neck and arms, with amulets and old wo-
 “ men’s charms, and being perfectly infatuated in favour
 “ of the Jesuits, to whom he gave himself up. When he
 “ found the wretched performance we are now speaking of
 “ likely to be censured in Holland, he sneaked away
 “ privately from Leyden.”

LISLE (GUILLAUME DE), a great French geographer, was born at Paris in 1675. He began at eight or nine years of age to design maps, and his progress in this way was even rapid. In 1699, he first distinguished himself to the public, by giving a map of the world, and other pieces, which procured him a place in the Academy of Sciences, 1702. He was afterwards chosen geographer to the King, with a pension; and not only so, but had the honour of teaching the King himself geography, for whose particular use he drew up several works. De Lisle’s reputation was so extended and so well established, that scarcely any history or travels were published without the embellishment of his maps. He was labouring a map of Malta for the Abbé Vertot’s history, when he was carried off by an apoplexy in 1726. The name of this geographer was no less celebrated in foreign countries than his own. Many sovereigns attempted to draw him from France, but in vain. The Czar Peter, when at Paris upon his travels, went personally to see him, in order to communicate to him some remarks upon Muscovy; and still more, says Fontenelle, to learn from him, better than he could any where else, the situation and extent of his own dominions.

LISTER (MARTIN), an English physician, and natural philosopher, was born in Buckinghamshire [A], about 1638; and educated under his great uncle Sir Martin Lister, knt. physician in ordinary to Charles I,

[A] From the register of St. John’s- college; but Wood says he was a York-
 thire-man, of which county too his
 great uncle was a native.

and president of the college of physicians. He was afterwards sent to St. John's-college in Cambridge, where he took his first degree in arts in 1658 [B]; and was made fellow of his college by a mandate from Charles II, after his restoration in 1660. He proceeded master of arts in 1662; and, applying himself closely to physic, travelled into France in 1668 [C], to improve himself further in that faculty. Returning home, he settled in 1670 at York [D], where he followed his profession many years with good repute. At the same time he took all opportunities, which his business would permit, of prosecuting researches into the natural history and antiquities of the country; with which view he travelled into several parts of England, especially in the North.

As this study brought him into the acquaintance of Mr. Lloyd, keeper of the Ashmolean museum at Oxford, he enriched that storehouse with several altars, coins, and other antiquities, together with a great number of valuable natural curiosities. He also sent several observations and experiments, in various branches of natural philosophy, to the same friend; who communicating some of them to the Royal Society [E], our author was thereupon recommended and elected a fellow thereof. In 1684, resolving, by the advice of his friends, to remove to London, he was created doctor of physic, by diploma, at Oxford; the chancellor himself recommending him, as a person of exemplary loyalty, of high esteem among the most eminent of his profession, of singular merit to that university in particular, by having enriched their museum and library with presents of valuable books, both printed and manuscript; and of general merit to the literary world by several learned books which he published [F]. Soon after this, he was elected fellow of the college of physicians.

In 1698, he attended the earl of Portland in his embassy from king William to the court of France; and, having the pleasure to see a book he had published the preceding year, under the title of "Synopsis Conchyliorum," placed in the king's library, he presented that monarch with a second edition of the treatise, much improved, in 1699 [G], not long after his return from Paris. Of this journey he

[B] From the Register of St. John's College.

[C] Journey to Paris by our author, p. 165.

[D] Introduction to his Exercitationes Medicæ.

[E] Phil. Transf. No 25.

[F] Wood as before.

[G] Journey to Paris, p. 104.

had published an account, containing observations on the state and curiosities of that metropolis; which, as a trifling piece, was travestied by Dr. Wm. King in another, intitled "A Journey to London." In 1709 [11], upon the indisposition of Dr. Hannes, he was made second physician in ordinary to queen Anne; in which post he continued to his death, Feb. 1711-12. Besides the books already mentioned, he published others [1].

- [11] Boyer's Life of Queen Anne. "citatio anatomica, in qua de cochleis agitur, &c. 1694," 8vo. 6. "Cochlearum & Limacum exercitatio anatomica; accedit e variolis exercitatio, 1695," 2 vol. 8vo. 7. "Conchyliorum Bivalvium utriusque aquæ exercitatio anatom. tertia, &c. 1696," 4to. 8. "Exercitationes medicinales, &c. 1697," 8vo.
- [1] These are, 1. "Historiæ animalium Angliæ tres tractatus, &c. 1678." 2. "John Gaedartius of insects, &c. 1682," 4to. 3. The same book in Latin. 4. "De fontibus medicalibus Angliæ, Ebor. 1682." There is an account of most of these tracts in Phil. Transf. No. 139. 143. 144. and 166. 5. "Exer-

LITTLETON, or LYTTLETON (THOMAS), the celebrated English judge, was descended of an ancient family, and born, about the beginning of the 15th century, at Frankley in Worcestershire. Having laid a proper foundation of learning at one of the universities, he removed to the Inner Temple; and, applying himself to the law, became very eminent in that profession. The first notice we have of his distinguishing himself therein, is from his learned lectures on the statute of Westminster, "de donis conditionalibus," of conditional gifts. He was afterwards made, by Henry VI. steward or judge of the court of the palace, or Marshalsea of the king's household; and, in 1455, king's serjeant, in which capacity he went the Northern circuit as judge of the assize. Upon the revolution of the crown, from the house of Lancaster to that of York, in Edward IV, our judge, who was now made sheriff of Worcestershire, received a pardon from that prince; was continued in his post of king's serjeant, and also in that of justice of assize for the same circuit. This pardon passed in the 2d year of Edward IV; and, in the 6th, he was appointed one of the judges of the court of Common Pleas. The same year, 1466, he obtained a writ to the commissioners of the customs of London, Bristol, and Kingston upon Hull; to pay him a hundred and ten marks annually, for the better support of his dignity, a hundred and six shillings and eleven-pence farthing, to furnish him with a furred robe, and six shillings and six-pence more, for another robe called Linura. In the 15th

of the same reign, 1475, he was created, among others, knight of the Bath, to grace the solemnity of conferring that order upon the king's eldest son, then prince of Wales, afterwards Edward V. The judge continued in the favour and esteem both of his sovereign and all others, for his great skill in the laws of England, till his death, which happened Aug. 23, 1481, in a good old age. He was honourably interred in the cathedral church of Worcester, where a marble tomb, with his statue thereon, was erected to his memory; his picture was also placed in the church of Frankley; and another in that of Hales-Owen, where his descendants purchased a good estate [A]. He married, and had three sons, William, Richard, and Thomas. Richard, being bred to the law, became eminent in that profession: it was for the use of this son, that our judge drew up his celebrated treatise on tenures, or titles by which all estates were anciently held in England: this was written in the latter end of his life, and printed probably in 1477 [B]. The judge's third son, Thomas [C], was knighted by Henry VII, for taking Lambert Simnel, the pretended earl of Warwick. His eldest son and successor, Sir William Lyttleton, after living many years in great splendor at Frankley, died in 1508: and from this branch of the judge the famous lord Lyttelton of Frankley in Worcester-shire, who was created a baron of Great Britain, Nov. 1756, derived his pedigree.

See LYT-
TELTON.

[A] Coke's preface and comment on the 381st sect. of Littleton's Tenures, and Dugdale's Chronica series, p. 65, 67, 68.

[B] Preface to the 12th edit. of Coke's Institutes.

[C] He left no legitimate male issue.

LITTLETON (ADAM), a learned Englishman, was descended from an ancient family, and born, Nov. 8, 1627, at Hales-Owen in Shropshire; of which place his father was minister. Being educated under Dr. Busby at Westminster-school, he was chosen thence student of Christ-church, Oxford, in 1647; but ejected by the parliament-visitors the next year. However, he became usher of Westminster-school soon after; and, in 1658, was made second master, having for some time in the interim taught school in other places, and after the Restoration at Chelsea in Middlesex, of which church he was admitted rector in 1674. He was made prebendary of Westminster the same year; and had likewise a grant from Charles II, to succeed Dr. Busby in the mastership of

that

that school, for which he was highly qualified. He had been some years before appointed king's chaplain, and in 1670 accumulated his degrees in divinity, which was conferred upon him without taking any in arts, on account of his extraordinary merit: in the attestation whereof he brought letters from Henchman, bishop of London, recommending him to the university as a man egregiously learned, of singular humanity and sweetness of manners, blameless and religious life, and also for his exquisite genius and ready faculty in preaching. He was for some time sub-dean of Westminster, and, in 1687, licensed to the church of St. Botolph Aldersgate, London; which he held about four years, and then resigned it possibly on account of some decay in his constitution.

He died June 30, 1694, aged 67 years, and was buried in his church at Chelsea; where there is a handsome monument, with an epitaph to his memory. He was an excellent philologist and grammarian; an indefatigable restorer of the Latin tongue, as appears from his Latin "Dictionary[A]," and an excellent critic in the Greek, a "Lexicon" in which he laboured much in compiling, but was prevented from finishing by death. He was also well skilled in the Oriental languages, and in Rabbinical learning; in prosecution of which he exhausted great part of his fortune, in purchasing books and manuscripts from all parts of Europe, Asia, and Africa. Some time before his death, he made a small essay towards facilitating the knowledge of the Hebrew, Chaldee, and Arabic tongues; which, if he had had time, he would have brought into a narrower compass, and freed from the unnecessary load of radices, with which the common Lexicons are incumbered. He was farther versed in the abstruse parts of mathematics, and wrote a great many pieces concerning mystical numeration, which came into the hands of his brother-in-law Dr. Hoskin. He was extremely charitable, easy of access, communicative, affable, facetious in conversation, free from passion, of a strong constitution, and a venerable countenance. Besides his Latin Dictionary, he published the books mentioned below [B]

LIT-

[A] The first edition of it was published in 1673, 4to; and again in 1685, with additions.

[B] These are, 1. "Tragicomœdia Oxoniensis, a Latin poem on the parliament visitors, 1648," a single

sheet, 4to. doubtful. 2. "Pasortimericus, &c. 1658," 4to. Greek and Latin. 3. "Diatriba in octo tractatus distributa," &c. printed with the ormer. 4. "Elementa religionis, five quatuor capita catêchetica totidem"

"dem linguis descripta in usum scho-
 "larum, 1658," 8vo. to which is added,
 5. "Complicatio radicum in primæva
 "Hebræorum lingua" 6. "Solo-
 "mon's gate, or An entrance into the
 "church, &c. 1662," 8vo. Perhaps
 this title was taken from the North-
 gate of Westminster-abbey, so called.
 7. "Sixty-one sermons, 1680," 8vo.
 8. "A sermon at a solemn meeting of
 "the natives of the city and county of
 "Worcester, in Bow-church, London,
 "24th of June 1680," 4to. 9. "Pre-
 "face to Cicero's works, Lond. 1681,"
 2 vol. fol. 10. A translation of "Sel-
 "den's Jani Anglorum facies altera,"
 with notes, published under the name
 of Redman Westcote, 1683, fol.

With this were printed three other
 tracts of Selden, viz. his "Treatise of
 "the judicature of parliaments, &c."
 "England's Epitomis;" "Of the dis-
 "position of intestates' goods." 11.
 "The life of Themistocles, from the
 "Greek," in the first vol. of Plutarch's
 lives, by several hands, 1637, 8vo.
 He also published, "Dissertatio episto-
 "laris de juramento medicorum qui
 "ΟΡΚΟΣ ΉΠΟΚΡΑΤΟΥS dicitur, &c."
 as also "A Latin inscription in prose
 "and verse, intended for the monument
 "of the fire of London, in Sept. 1666."
 This is printed at the end of his Dic-
 tionary; as is likewise an elegant epis-
 tle to Dr. Baldwin Hamey, M. D.

LITTLETON (EDWARD), LL. D. was educated Life by Dr.
 upon the royal foundation at Eton school, under the care of Morell,
 that learned and excellent master Dr. Snape; who never failed, prefixed to
 by proper culture and encouragement, to give a genius like Littleton's
 our author's fair play, and brighten it into all possible Sermons.
 perfection. His school-exercises were much admired; and,
 when his turn came, he was transplanted to King's College,
 Cambridge, in 1716, with equal applause. A talent for
 poetry seldom rests unemployed; it will break out and shew
 itself upon some occasion or other. Our author had not been
 long at the university, before he diverted a school-fellow,
 whom he had left at Eton, with an humourous poem,
 wherein he describes his change of studies, and hints at
 the progress he had made in academical learning. This
 was followed by that celebrated one on a Spider. And as
 both these poems have surreptitiously crept into Miscellanies,
 in a very imperfect condition; and, though undoubtedly
 (as the author was very young when he wrote them) some
 of the lines might have been improved, yet, on the con-
 trary, they have suffered in the attempt, and names have
 been introduced altogether unknown to the author: Dr.
 Morell gave a genuine copy of them [A], as transcribed by
 a gentleman then at Eton school, from the author's own
 writing; with such remains as could be found of a Pastoral
 Elegy, written about the same time by Mr. Littleton, on
 the death of R. Banks, scholar of the same college.
 Whether, as our author says, his academical studies
 checked his poetical flights, and he rejected these trifles

[A] These verses are inserted correctly in an edition of "Doddsley's
 "Poems," enriched with notes, 1782.

for the more solid entertainment of philosophy, is unknown, nothing more of this kind was met with. Dr. Morell found a poetical epistle sent from school to Penyston Powney, Esq; but as this was written occasionally, and scarcely intelligible to any but those who were then at Eton, he has not printed it. In 1720, Mr Littleton was recalled to Eton as an assistant in the school; in which office he was honoured and beloved by all the young gentlemen that came under his direction; and so esteemed by the provost and fellows, that, on the death of the Rev. Mr. Malcher in 1727, they elected him into their society, and presented him to the living of Maple Derham in Oxfordshire. He then married Frances, one of the daughters of Barnham Goode, Esq; an excellent lady. June 9, 1730, he was appointed chaplain in ordinary to their majesties; and in the same year took the degree of LL. D. at Cambridge. But, though an admired preacher and an excellent scholar, he seems to have been as little ambitious of appearing in print, as the great Mr. Hales, formerly of the same college; not having printed any thing, that is known of, in his lifetime; and probably, like Hales too, never penned any thing till it was absolutely wanted. He died of a fever in 1734, and was buried in his own parish-church of Maple-Derham; leaving behind him a widow and three daughters, for whose benefit, under the favour and encouragement of Queen Caroline, his "Discourses" were first printed.

Di&t. art.
PORCIUS.

LIVIVS (TITUS), the best of the Roman historians, as he is called by Mr. Bayle, was born at Patavium, or Padua. There is a line in Martial, "censetur Apona Livio suo tellus;" on the authority of which, some moderns have contended, that Aponus was the birth-place of our author; but it does not appear, that any such town was then in being, Aponus being a celebrated fountain in the neighbourhood of Patavium; whence Martial, by poetic licence, here uses Apona tellus for Patavium itself. He was sprung from an illustrious family, which had given several consuls to Rome; yet was himself the most illustrious person of his family. We know but few circumstances of his life, none of the ancients having left any thing about it; and so reserved has he been with regard to himself, that we should be as much at a loss to determine the time his history was written in, if it were not for one passage which accidentally escaped him. He tells us there, that "the temple of Janus
" had

Vossius de
Hist. Latin.
—Mart.
Epig. 62.
lib. 1.

“ had been twice shut since the reign of Numa; once in the consulship of Manlius, after the first Punic war was ended; and again, in his own times, by Augustus Cæsar, after the battle of Actium.” Now, as the temple of Janus was thrice shut by Augustus, and a second time in the year of Rome 730, Livy must needs have been employed upon his history between that year and the battle of Actium. It appears, however, from hence, that he spent near twenty years upon it, since he carried it down to beyond 740.

He was then come to Rome, where he long resided; and some have supposed, for there is not any proof of it, that he was known to Augustus before, by certain philosophical dialogues, which he had dedicated to him. Seneca says nothing of the dedication, but mentions the dialogues, which he calls historical and philosophical; and also some books, written purposely on the subject of philosophy. Be this as it will, it is probable that he began his history as soon as he was settled at Rome; and he seems to have devoted himself so entirely to the great work he had undertaken, as to be perfectly regardless of his own advancement. The tumults and distractions of Rome frequently obliged him to retire to Naples; not only that he might be less interrupted in the pursuit of his destined task, but also enjoy that retirement and tranquillity which he could not have at Rome, and which yet he seems to have much sought after: for he was greatly dissatisfied with the manners of his age, and tells us, that “ he should reap this reward of his labour, in composing the Roman history, that it would take his attention from the present numerous evils, at least while he was employed upon the first and earliest ages.”

He used to read parts of this history, while he was composing it, to Mæcenas and Augustus; and the latter conceived so high an opinion of him, that he pitched upon him to superintend the education of his grandson Claudius, who was afterwards emperor. Suetonius relates, that Claudius, at the exhortation of Livy, composed several volumes of Roman history: he adds indeed, that Sulpicius Flavius assisted him; otherwise we might reasonably wonder how so stupid a creature, as the emperor Claudius is represented to have been, should ever have been able to write history, or any thing else. After the death of Augustus, he returned to the place of his birth, where he was received with all imaginable honour and respect; and

Lib. i.
c. 49.Seneca.
Epist. 109.Præfat. ad
lib. i.C. 41. in
vit. Claudii.

there he died, in the fourth year of the reign of Tiberius, aged above seventy. Some say, he died on the same day with Ovid : it is certain, that he died the same year.

Scarce any man was ever more honoured, alive as well as dead, than this historian. Pliny the younger relates that a gentleman travelled from Cales in the extremest parts of Spain, to see Livy ; and, though Rome abounded with more stupendous and curious spectacles than any city in the world, yet he immediately returned ; as if, after having seen Livy, nothing farther could be worthy of his notice.

A monument was erected to this historian in the temple of Juno, where was afterwards founded the monastery of St. Justina. There, in 1413, was discovered the following epitaph upon Livy : “ *Offa Titi Livii Patavini, omnium mortalium judicio digni, cujus prope invicto calamo invicti populi Romani res gestæ conscriberentur.* ” that is, “ The bones of Titus Livius of Patavium, a man worthy to be approved by all mankind, by whose almost invincible pen the acts and exploits of the invincible Romans were written.” These bones are said to be preserved with high reverence to this day, and are shewn by the Paduans as the most precious remains. In 1451, Alphonsus, king of Arragon, sent his ambassador, Anthony Panormita, to desire of the citizens of Padua the bone of that arm with which this their famous countryman had written his history ; and, obtaining it, caused it to be conveyed to Naples with the greatest ceremony, as a most invaluable relic. He is said to have recovered from an ill state of health, by the pleasure he found in reading this history ; and therefore, out of gratitude, put upon doing extraordinary honours to the memory of the writer. Panormita also, who was a native of Palermo in Sicily, and one of the ablest men of the 15th century, sold an estate to purchase this historian.

The history of Livy, like other great works of antiquity, is transmitted down to us exceedingly mutilated and imperfect. Its books were originally an hundred and forty-two, of which are extant only thirty-five. The epitomes of it, from which we learn their number, all remain, except those of the 136th and 137th books : and many have been ready to curse the epitomisers, supposing them to have contributed not a little to the neglect first, and then to the loss of their originals. Lord Bolingbroke, speaking of epitomisers, says, that “ They do neither honour to themselves, nor good to mankind : for surely the abridger
“ is

Epist. 3.
lib. 2.

Bayle, Diction.
PANORMITA.—
Vossius de
Lat. hist.

“ is in a form below the translator ; and the book, at least
 “ the history, that wants to be abridged, does not deserve
 “ to be read. They have done anciently a great deal of
 “ hurt, by substituting many a bad book in the place of a
 “ good one ; and by giving occasion to men, who con-
 “ tented themselves with extracts and abridgements, to
 “ neglect, and through their neglect to lose the invaluable
 “ originals.” Livy’s books have been divided into de- Letters on
History,
Letter V.
 cades, which some will have to have been done by Livy
 himself, because there is a preface to every decade ; while
 others suppose it to be a modern contrivance, since no-
 thing about it can be gathered from the ancients. The
 first decade, beginning with the foundation of Rome, is
 extant, and treats of the affairs of 460 years. The second
 decade is lost ; the years of which are seventy-five. The
 third decade is extant, and contains the second Punic war,
 including eighteen years. It is reckoned the most excellent
 part of the history, as giving an account of a very long
 and sharp war, in which the Romans gained so many ad-
 vantages, that no arms could afterwards withstand them.
 The fourth decade contains the Macedonian war against
 Philip, and the Asiatic war against Antiochus, which
 takes up the space of about twenty-three years. The five
 first books of the fifth decade were found at Worms, by
 Simon Grynæus, in 1431, but are very defective ; and the
 remainder of Livy’s history, which reacheth to the death of
 Drusus in Germany, in 746, together with the second de-
 cade, are supplied by Freinshemius.

Never man perhaps was furnished with greater ad- See FREIN-
SHEMIUS.
 vantages for writing a history, than Livy. Besides his own
 great genius, which was in every respect admirably formed
 for the purpose, he was trained as it were in a city, at that
 time the empress of the world, and in the politest reign
 that ever was ; having scarcely had any other school than the
 court of Augustus. He had access to the very best mate-
 rials, such as the “ memoirs of Sylla, Cæsar, Labienus,
 “ Pollio, Augustus, and others,” written by themselves.
 “ What writers of memorials, says Lord Bolingbroke,
 “ what compilers of the *materia historica*, were these !
 “ What genius was necessary to finish up the pictures that
 “ such masters had sketched ? Rome afforded men that
 “ were equal to the task. Let the remains, the precious
 “ remains, of Sallust, of Livy, and of Tacitus, witness
 “ this truth—What a school of public and private
 “ virtue had been opened to us at the resurrection of
 “ learning,

“ learning, if the latter historians of the Roman common-
 “ wealth, and the first of the succeeding monarchy, had
 “ come down to us entire ! The few that are come down,
 “ though broken and imperfect, compose the best body of
 “ history that we have ; nay, the only body of ancient
 “ history, that deserves to be an object of study. It fails
 “ us indeed most at that remarkable and fatal period, where
 “ our reasonable curiosity is raised the highest. Livy em-
 “ ployed forty-five books to bring his history down to the
 “ end of the sixth century, and the breaking out of the
 “ third Punic war ; but he employed ninety-five to bring
 “ it down from thence to the death of Drusus : that is,
 “ through the course of 120 or 130 years. Appian,
 “ Dion Cassius, and others, nay, even Plutarch included,
 “ make us but poor amends for what is lost of Livy.”

Speaking then of Tully’s orations and letters, as the best
 adventitious helps to supply this loss, he says, that “ the
 “ age in which Livy flourished abounded with such
 “ materials as these : they were fresh, they were authentic :
 “ it was easy to procure them, it was safe to employ them.
 “ How he did employ them in executing the second part of
 “ his design, we may judge from his execution of the first ;
 “ and. I own, I should be glad to exchange, if it were
 “ possible, what we have of this history for what we have
 “ not. Would you not be glad, my lord, to see, in one
 “ stupendous draught, the whole progress of that govern-
 “ ment from liberty to servitude ? the whole series of
 “ causes and effects, apparent and real, public and pri-
 “ vate ?” &c.

Letter IV.

The encomiums bestowed upon Livy, by both ancients
 and moderns, are great and numerous. Quintilian speaks
 of him in the highest terms, and thinks that Herodotus
 need not take it ill to have Livy equalled with him : we
 think so too, and that Livy should even be preferred to
 him, since he seems to us, in almost all respects, his
 superior. Herodotus is an agreeable story-teller, fit to
 entertain in an idle hour : Livy entertains too, but that is
 not all ; he instructs and interests in the deepest manner.
 But the great probity, candour, and impartiality, are what
 have distinguished Livy above all historians, and very
 deservedly surely : for neither complaisance to the times,
 nor his particular connexions with the emperor, could
 restrain him from speaking well of Pompey ; so well, as to
 make Augustus call him a Pompeian. This we learn from
 Cremutius Cordus, in Tacitus, who relates also, much to
 the

Quint. Inst.
 orat. lib. xii.
 c. 1.

the emperor's honour, that this gave no interruption to their friendship. Tacit. Annal. iv. 34.

But whatever elogies Livy may have received as an historian, he has not escaped censure as a writer. In the age wherein he lived, Asinius Pollio charged him with Patavinity; which Patavinity has been variously explained by various writers, but is generally supposed to relate to his style. The most common opinion is, that this noble Roman, accustomed to the delicacy of the language spoken in the court of Augustus, could not bear with certain provincial idioms, which Livy, as a Paduan, used in divers places of his history. Pignorius is of another mind, and believes that this Patavinity regarded the orthography of certain words, wherein Livy used one letter for another, according to the custom of his country, writing "fibe" and "quase" for "fibi" and "quasi"; which he attempts to prove by several ancient inscriptions. Chevreau maintains, that it does not concern the style, but the principles of the historian: the Paduans, he says, preserved a long and constant inclination for a republic, and were therefore attached to Pompey; while Pollio, being of Cæsar's party, was naturally led to fix upon Livy the sentiments of his countrymen, on account of his speaking well of Pompey. But we may reasonably wonder, that this point could ever have furnished occasion for such difference of opinions, when Quintilian, who must needs be supposed to have known the true import of this Patavinity, has delivered himself in such explicit terms upon it. Speaking of the virtues and vices of style, he remarks, that Væstius had used Tuscan, Sabine, and Prænestine words and phrases in his writings; for which, says he, he has been censured by Lucilius, as Livy has for his Patavinity by Pollio. "Taceo de Tuscis, & Sabinis, & Prænestinis quoque: nam ut eorum sermone utentem Væstium Lucilius insectatur, quemadmodum Pollio reprehendit in Livio Patavinitatem; licet omnia Italica pro Romanis habeam." Can it be doubted, after this that the Patavinity of Livy relates to his language? Yet the learned Morhoff has written a very elaborate treatise to prove it. Lib. i. c. 5.

Is it worth while to mention here the capricious and tyrannic humour of the emperor Caligula, who accused Livy of being a negligent and wordy writer, and resolved therefore to remove his works and statues out of all libraries, where he knew they were curiously preserved? or the same humour in Domitian, another prodigy of nature, who put

Sueton. in
Calig. 54. &
in Domit.
12.

to death Metius Pompofianus, becaufe he made a collection of fome orations of kings and generals out of Livy's hiftory? Pope Gregory the Great, alfo, would not fuffer Livy in any Chriftian library, becaufe of the Pagan fuperftition wherewith he abounded: but the fame reafon held good againft all ancient authors; and indeed Gregory's zeal was far from being levelled at Livy in particular, the pontiff having declared war againft all human learning.

Though we know nothing of Livy's family, yet we learn from Quintilian, that he had a fon, to whom he addreffed fome excellent precepts in rhetoric. An ancient infcription fpeaks alfo of one of his daughters, named Livia Quarta; the fame, perhaps, that efpoufed the orator Lucius Magius, whom Seneca mentions: and obferves, that the applaufes he ufually received from the public in his harangues, were not fo much on his own account, as for the fake of his father-in-law.

Pæmion. in
ad lib. v.—
Controverf.

Our author's hiftory has been often published with and without the fupplement of Freinfhemius. The beft editions are, that of Gronovius, "cum notis variorum & fuis, Lugd. Bat. 1679," 3 vol. 8vo; that of Le Clerc, at "Amfterdam, 1709," 10 vol. 12mo; and that of Crevier, at "Paris, 1735," 6 vol. 4to. Thefe have the Supplements. Livy's hiftory has been tranflated into almoft all languages; and Erpenius affures us, that the Arabians have it entire in theirs. If this be true, it is a point worth attending to; for, certainly, Livy's hiftory entire would be a valuable acquifition, in whatever language it might be found. A lately difcovered fragment of it was published in 1773, by Dr. Bruns.

Orat. 2da
de ling.
Arab.
Anecdotes
of Bowyer,
by Nichols,
p. 448.

LLOYD (WILLIAM), a very learned Englifh bifhop, was originally of Welch extraction, being grandfon of David Lloyd, of Henblas, in the ifle of Anglefey; but he was born at Tilehurst in Berkfhire, in 1627, of which place his father, Mr. Richard Lloyd, was then vicar, and rector likewife of Sunning, in the fame county. He took care himfelf to inftruct his fon [A] in the rudiments of grammar and claffical learning; by which means he came to underftand Greek and Latin, and fomething of Hebrew, at eleven years of age; and was entered, in 1638, a ftudent of Oriel college in Oxford, whence, the following year,

[A] See his epitaph in Willis's furvey of the cathedral of York, &c. p. 655.

he was removed to a scholarship of Jesus college. In 1642, he proceeded bachelor of arts, which being completed by determination, he left the university, which was then garrisoned for the use of the king; but, after the surrender of it to the parliament, he returned, was chosen fellow of his college, and commenced master of arts in 1646. In the year of king Charles's martyrdom, our author took deacons orders from Dr. Skinner, bishop of Oxford, and afterwards became tutor to the children of sir William Backhouse, of Swallowfield, in Berkshire. In 1654, upon the ejection of Dr. Pordage by the Presbyterian committee, he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, esq; patron of that living in right of his wife [B]. Accordingly he was examined by the tryers, and passed with approbation; but designs being laid against him by Mr. Fowler and Mr. Ford, two ministers at Reading, who endeavoured to bring in Dr. Temple, pretending the advowson was in sir Humphrey Forster, he chose to resign his presentation to Mr. Ashmole, rather than undergo a contest with those busy men. In 1656, he was ordained priest by Dr. Brownrig, bishop of Exeter, and the same year went to Wadham college in Oxford, as governor to John Backhouse, esq; who was a gentleman commoner there; with him he continued till 1659. Sept. 1660, he was incorporated master of arts at Cambridge [C]; and, about the same time, made a prebendary of Rippon in Yorkshire. In 1666, he was appointed king's chaplain; and, in 1667, was collated to a prebend of Salisbury, having proceeded doctor of divinity at Oxford in the act preceding. In 1668, he was presented by the crown to the vicarage of St. Mary's in Reading; and the same year was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained also a prebend in the church of St. Paul, London. In 1674, he became residentiary of Salisbury; and, in 1676, he succeeded Dr. Lamplugh, promoted to the see of Exeter, in the vicarage of St. Martin's in the Fields, Westminster; upon which occasion he resigned his prebend of St. Paul's.

[B] He translated into Latin and English, a Greek epistle of Jeremy Priest, Doctor of the Eastern church, to Mr. Ashmole, concerning the life of St. George, according to the tra-

ditions of the Eastern Christians; It is extant in the Ashmolean library, No 1113.

[C] Kennet's Register and Chronicle, p. 250.

Our

Our author had shewn his zeal in several tracts against Popery [D], and in the same spirit he published, in 1677, "Considerations touching the true way to suppress Popery in this kingdom, &c." on occasion whereof is inserted an historical account of the Reformation here in England; but his design was misrepresented, and himself charged with favouring the Papists. The fact was thus: in this piece he proposed to tolerate such Papists as denied the pope's infallibility, and his power to depose kings, excluding the rest; a method which had been put in practice both by queen Elizabeth and king James, with good success, in dividing, and so by degrees ruining, the whole party. However, he was suspected of complying in it with the court; and the suspicion increased upon his being promoted to the bishopric of St. Asaph, in 1680; insomuch that he thought it necessary to vindicate himself, as he did [E] effectually, by shewing that, at the very time he made the just-mentioned proposal, the Papists themselves were in great apprehension of the thing, as being the most likely to blast their hopes, and to preserve the nation from that ruin which they were then bringing upon it [F].

At length the suspicion intirely vanished in James II. reign, upon his being one of the six prelates who, with archbishop Sancroft, were committed to the Tower, in June 1688, for subscribing and presenting the famous petition to his majesty, against distributing and publishing in all their churches the royal declaration for liberty of conscience. The issue of this affair is the subject of general history, and well known: and, about the end of the same year, our bishop, having concurred heartily in the Revolution, was made lord almoner to king William III. In 1692, he was translated to the see of Litchfield and Coventry, and thence to

[D] See the Catalogue of his works, in note [M].

[E] In a dedication to the lords, of his sermon on the 5th of November 1680.

[F] Coleman at that time wrote to the pope's internuncio thus: "There is but one thing to be feared (whereof I have a great apprehension) that can hinder the success of our designs; which is, a division among the Catholics themselves; by propositions to the parliament to accord their conjunction to those that require it, on conditions prejudicial to the authority of the pope, and so

"to persecute the rest of them with more appearance of justice, and ruin the one half of them more easily than the whole body at once." And cardinal Howard delivered it as their judgement at Rome: "Division of Catholics, says he, will be the easiest way for Protestants to destroy them." Collection of letters set out by order of the house of commons. There is a virulent satire upon him on this occasion, in a poem called "Faction displayed," supposed to be written by the late W. Shippen, esq; many years a remarkable member of the house of commons.

Worcester in 1699. In this bishopric he sat till the 91st year of his age, when, without losing the use of his understanding, he departed this life at Hartlebury-castle, August 30, 1717. He was buried in the church of Fladbury, near Evesham, of which his son was rector; where a monument is erected to his memory, with a long inscription, setting him forth as an excellent pattern of virtue and learning, of quick invention, firm memory, exquisite judgement, great candor, piety, and gravity; a faithful historian, accurate chronologer, and skilled in the holy scriptures to a miracle; very charitable, and diligent in a careful discharge of his episcopal office [G].

Cardinal Noris used to say, "That when he consulted other learned men upon any difficult points, he generally failed of satisfaction; but that whenever he applied himself to Dr. Lloyd, he was sure of having all his difficulties solved." But, above all, Dr. Burnet, who knew him well, styles him "a person most indefatigable in his industry, and the most judicious in his observations, of any that he knew, and one of the greatest masters of style then living." "He was," adds this reverend historian, "a great critic in the Greek and Latin authors, but chiefly in the scriptures, of the words and phrases of which he carried a perfect concordance in his head, and had it the readiest about him of all men that I ever knew. He was an exact historian, and the most punctual in chronology of all our divines. He had read the most books, and with the best judgement, and had made the most copious abstracts out of them, of any in that age; so that Wilkins used to say, he had the most learning in ready cash of any he ever knew. He was so exact in every thing he set about, that he never gave over any part of study till he quite mastered it; but when that was done, he went to another subject, and did not lay out his learning with the diligence he laid it in. He had many volumes of materials upon all subjects, laid together in so distinct a method, that he could, with very little labour, write on any of them. He had more life in his imagination, and a truer judgement, than may seem consistent with such a laborious course of study. Yet, as much as he was set on learning, he had never neglected his pastoral care. For several years he had the greatest cure in England (St. Martin's), which he took care of with an application and diligence

[G] Willis as before.

"beyond

“ beyond any about him, to whom he was an example, or
 “ rather a reproach. He was a holy, humble, and patient
 “ man, ever ready to do good when he saw a proper oppor-
 “ tunity; even his love of study did not divert him from
 “ that blessed employment [H].”

Such is the panegyric offered with a liberal hand to our author's memory by Dr. Burnet. It was indeed a debt of gratitude to this friend, who had not only put him upon writing, but furnished most of the materials, and afterwards revised every sheet, of his “ History of the Reformation [I],” that corner-stone of Burnet's fame. Besides, there was another motive, which may, perhaps, be thought to work somewhat upon him. Bishop Lloyd, for we must not conceal it, was, with all his acknowledged worth in other respects, a zealous party-man, and of the same side with his brother Burnet; no wonder, therefore, that we find the latter passing over in silence, what may be deemed an imperfection in the character of the former. The simple fact, without any colouring, is this: in 1702, bishop Lloyd and his son having too warmly interested themselves in the election of knights of the shire for the county of Worcester, and endeavoured to hinder sir John Packington from being chosen, a complaint was made to the house of commons, who thereupon came to the following resolutions. “ Resolved,
 “ That it appears to this house, that the proceedings of
 “ William lord bishop of Worcester, his son and his agents,
 “ in order to the hindering of an election of a member for
 “ the county of Worcester, has been malicious, unchristian,
 “ and arbitrary, in high violation of the liberties and
 “ privileges of the commons of England. Resolved, That
 “ an humble address be presented to her majesty, that she
 “ will be graciously pleased to remove William lord bishop
 “ of Worcester from being lord-almoner to her majesty,
 “ and that Mr. attorney-general do prosecute Mr. Lloyd,
 “ the lord bishop of Worcester's son, for his said offence,
 “ after his privilege as a member of the lower house of con-
 “ vocation is out [K].” In pursuance to these votes, an address being presented to the queen, her majesty complied with it, and dismissed the bishop from his place of almoner [L]. Below is a catalogue of his works [M].

LLOYD

[H] Burnet's History of his own times.

[I] Preface to his Hist. of the Reformation.

[K] Votes of the house of commons.

[L] Boyer's Life of queen Anne.

[M] Besides the “ Considerations,
 “ &c.” mentioned above, the rest are, 1.
 “ The

"late apology in behalf of Papists re-
 "printed and answered, in behalf of the
 "Royalists, 1667," 4to. 2. "A sea-
 "sonable discourse, shewing the ne-
 "cessity of maintaining the established
 "religion, in opposition to popery,
 "1673," 4to; there was a fifth edi-
 "tion that year. 3. "A reasonable de-
 "fence of the seasonable discourse,
 "&c. 1674," 4to These were an-
 "swered by the earl of Castlemain. 4.
 "The difference between the church
 "and the court of Rome." 5. The fol-
 "lowing sermons: "A sermon before
 "the king, 1665." "At the funeral
 "of bishop Wilkins, 1673." "Before
 "the king, 1674." "At the funeral of
 "Sir Edmundbury Godfrey, 1678,"
 "At St. Martin's in the Fields, Nov. the
 "5th, 1679," "Before the king, Nov.
 "24th, *ibid.*" "Before king William
 "and queen Mary, Nov. 5, 1689."
 "Before the king and queen, 1690."
 6. "A letter to Dr. William Sherlock,
 "in vindication of that part of Josephus's
 "History, which gives an account of
 "Jaddus the high priest's submitting to
 "Alexander the Great, 1691." 7. "A
 "Discourse of God's ways of disposing
 "kingdoms, 1691." 8. "The pretences
 "of the French invasion examined, &c.
 "1692." 9. "A dissertation upon
 "Daniel's 70 weeks," printed under
 "his article in the General Dictionary,
 "the substance inserted into the chro-

nology of Sir Isaac Newton. 10.
 "An exposition of Daniel's prophe-
 "cy of 70 weeks," left printed imper-
 "fect, and not publish'd. 11. "A
 "letter upon the same subject, printed
 "in the "Life of Dr. Humphrey Pri-
 "deaux," p. 288. edit. 1738, 8vo. 12.
 "A system of chronology," left imper-
 "fect, but out of it his chaplain, Ben-
 "jamin Marshal, compos'd his "Chro-
 "nological tables," printed at Oxford,
 "1712, 1713. 13. "A Harmony of
 "the Gospels," partly printed in 4to.
 "but left imperfect. 14. "A chro-
 "nological account of the Life of Py-
 "thagoras, &c. 1699." 15. He is
 "supposed to have had a hand in a book
 "published by his son at Oxford, 1700,
 "in folio, intitled, "Series chronologica
 "Olympiadum istmiadum Nemiadum,
 "&c." 16. He assisted Dr. Wilkins
 "in his "Essay toward a real character,
 "&c." 17. "He wrote some explications
 "of some of the prophecies in the Re-
 "velations. See Whiston's Essay on
 "that book, and his life, p. 31. second
 "edit. vol. i. 18. He added the chrono-
 "logy, and many of the references and
 "parallel places, printed in most of the
 "English Bibles, particularly the edi-
 "tions in 4to. 19. He left a Bible in-
 "terlined with notes in short hand,
 "which was in the possession of Mr.
 "Marshal, his chaplain, who married
 "his relation.

LLOYD (ROBERT). M. A. son of Dr. Pierſon Anecdotes
of Bowyer,
by Nichols,
p. 296.
 Lloyd, second master of Westminster school [A], where
 Robert was educated, and whence he was admitted of Tri-
 nity College, Cambridge, and took the degree of M. A.
 At the University, as at Westminster, he distinguished
 himself by his poetical genius and his irregularities. He
 was for some time employed as one of the ushers of West-
 minster school, where he wrote his celebrated poem called
 "The Actor, 1760;" which not only gave proofs of great
 judgement in the subject he was treating of, but had also
 the merit of smooth versification and great strength of Po-

[A] Afterwards chancellor of York,
 and portionist of Waddesdon, Bucks;
 whose learning, judgement, and mode-
 ration endeared him to all who partook
 of his instructions, during a course of
 almost 50 years spent in the service of
 the publick at Westminster School. He

had a pension from his Majesty of 400*l.*
 which ceased with his life, Jan. 5,
 1781. A smaller pension has since
 been granted to his widow and to each
 of his daughters. A literary portrait
 of Dr. Lloyd may be found in the
 "Life of Ep. Newton."

etry. In the beginning of the poetical war which for some time raged among the wits of this age, and to which the celebrated "Rosciad" founded the first charge, Mr. Lloyd was suspected to be the author of that poem. But this he honestly disowned, by an advertisement in the public papers; on which occasion the real author, Mr. Churchill, boldly stepped forth, and in the same public manner declared himself, and drew on that torrent of "Anti-Rosciads," "Apologies," "Murphiads," "Churchilliads," "Examiners," &c. which for a long time kept up the attention, and employed the geniuses, of the greatest part of the critical world. After Mr. Lloyd quitted his place of usher of Westminster school, he relied entirely on his pen for subsistence; but, being of a thoughtless and extravagant disposition, he soon made himself liable to debts which he was unable to answer. In consequence of this situation he was confined in the Fleet Prison, where he depended for support almost wholly on the bounty and generosity of his friend Churchill, whose kindness to him continued undiminished during all his necessities. On the death of this liberal benefactor, Mr. Lloyd sunk into a state of dispondency, which put an end to his existence Dec. 15, 1764, in less than a month after he was informed of the loss of Churchill. Mr. Wilkes says, that "Mr. Lloyd was mild and affable in private life, of gentle manners, and very engaging in conversation. He was an excellent scholar, and an easy natural poet. His peculiar excellence was the dressing up an old thought in a new, neat, and trim manner. He was contented to scamper round the foot of Parnassus on his little Welch poney, which seems never to have tired. He left the fury of the winged steed, and the daring heights of the sacred mountain, to the sublime genius of his friend Churchill." A partial collection of his poetical works was made by Dr. Kenrick, in two volumes 8vo, 1774; and a good imitation by him, from "The Spectator," may be seen in the Seventh Volume of the "Select Collection of Miscellaneous Poems, 1781," p. 223. He was also the author of "The Capricious Lovers," a comic opera, 1764, 8vo; and of four other dramatic works. His imitation of Theocritus, on the King's going to the House, deserves much praise.

Biographia
Dramatica.

LOCKE (JOHN), a very celebrated philosopher, and one of the greatest men that England ever produced, was descended from a genteel family in Somersetshire, once pos-

possessed of a handsome estate, but much impaired when it came into his hands from his father, who was bred to the law, and who followed it till the breaking out of the civil war under Charles I. when he entered into the parliament's service, and was made a captain. However, his son being born long before at Wrington near Bristol in 1632, he bred him up with great strictness in his infancy, and then sent him to Westminster-school. Hence he became student of Christ-Church in Oxford in 1651, where he made a distinguished figure in polite literature [A]; and, having taken both his degrees in arts in 1655 and 1658, he entered on the physic line, went through the usual courses preparatory to the practice, and got some business in the profession at Oxford. But his constitution not being able to bear much fatigue of this sort, he gladly embraced an offer that was made to him, of going abroad in quality of secretary to sir William Swan, who was appointed envoy to the elector of Brandenburg, and some other German princes, in 1664.

This employ continuing only for a year, he returned to Oxford, and was prosecuting his medical studies there, when an accident brought him acquainted with lord Ashley, afterwards earl of Shaftesbury, in 1666. His lordship being advised to drink the mineral waters at Acton, for an abscess in his breast, wrote to Dr. Thomas, a physician at Oxford, to procure a quantity of those waters to be ready at his coming there. Thomas, being called away by other business, easily prevailed with his friend Mr. Locke to undertake the affair; who, happening to employ a person that failed him, was obliged to wait upon his lordship on his arrival, to excuse the disappointment. Lord Ashley, as his manner was, received him with great civility, and was satisfied with his apology; and, being much pleased with his conversation, detained him to supper, and engaged him to dinner the next day, and even to drink the waters, as he had some design of having more of his company, both this and the next summer of 1667. After which he invited him to his house, and followed his advice in opening the abscess in his breast, which saved his life, though it never closed. That cure gave his lordship a great opinion of Locke's skill in physic; yet, upon a further acquaintance, he regarded this as the least of his qualifications. He advised him to turn his thoughts another way, and would not suffer him

[A] See a copy of verses, addressed with the Dutch, in 1653, printed in to Oliver Cromwell, upon his peace State Poems, vol. I. edit. 1699.

to practise physic out of his house, except among some of his particular friends. He urged him to apply himself to the study of political subjects, both ecclesiastical and civil. This advice proved very agreeable to Locke's temper, and he quickly made so considerable a progress in it, that he was consulted by his patron upon all occasions, who likewise introduced him into the acquaintance of the duke of Buckingham, the earl of Halifax, and some other of the most eminent persons at that time. About 1669, he attended the countess of Northumberland into France, with her husband; but the earl dying at Turin, in May 1670, Mr. Locke, who was left in France to attend the countess, returned with her ladyship to England. On his return, he lived as before, at lord Ashley's, then chancellor of the exchequer; who having, jointly with some other lords, obtained a grant of Carolina, employed our author to draw up the fundamental constitutions of that province. He still retained his student's place in Christ-Church, whither he went occasionally to reside, for the sake of books and study, as well as the air, that of London not agreeing with his constitution.

He had conceived an early disgust against the method of Aristotle, and had a particular aversion to the scholastic disputations. In this disposition he read Des Cartes's philosophy with pleasure; but, upon mature consideration, finding it wanted a proper ground-work in experiments, he resolved to attempt something in that way. Accordingly, having now got some leisure, he began to form the plan of his "Essay on human understanding" in 1671; but was hindered from making any great progress in it by other employment in the service of his patron, who, being created earl of Shaftesbury, and made lord chancellor the following year, appointed him secretary of the presentations. He held this place till Nov. 1673, when the great-seal being taken from his master, the secretary, who was privy to his most secret affairs, fell into disgrace also, and afterwards assisted in some pieces the earl procured to be published, to excite the nation to watch the Roman catholics, and oppose their designs. However, his lordship being still resident at the board of trade, Locke also continued in his post of secretary to a commission from that board, which had been given him by his master in June this year, and was worth 500 l. per annum, and enjoyed it till Dec. 1674, when the commission was dissolved.

Feb.

Feb. the 6th this year, he took his batchelor's degree in physic, at Oxford; and the following summer went to Montpelier, being inclinable to a consumption. This step was taken with the consent and advice of his patron [B], and he stayed here a considerable time. His thoughts were now chiefly employed upon his Essay; and falling into the acquaintance of Mr. Herbert, afterwards earl of Pembroke, he communicated that design to him [C]. In the interim he did not neglect his profession; he was much esteemed by the faculty, especially by the celebrated Dr. Sydenham, whose method of practice he approved and followed [D]. In that spirit he wrote a Latin copy of verses, which were prefixed to the "*Observationes medicæ*," &c. which Sydenham published in 1676; and in 1677, having left Montpelier, he wrote from Paris to Dr. Mapletost, another learned physician, and professor at Gresham college, intimating, that, in case of a vacancy by that friend's marriage, he should be glad to succeed him [E].

He continued abroad till he was sent for by the earl of Shaftesbury in 1679, when his lordship was made president of sir William Temple's council; but, being again disgraced and imprisoned in less than half a year, he had no opportunity of serving his client, who, however, remained firmly attached to him; and when he fled into Holland, to avoid a prosecution for high treason, in 1682, he was followed by our author, who found it necessary, for his own safety, to continue abroad after his patron's death, with whom he was much suspected of being a confederate. This suspicion was strengthened, by his keeping company with several malcontents at the Hague, especially one Robert Ferguson, who wrote some tracts against the government [F]: so that, upon a supposition of factious and disloyal behaviour, he was removed from his student's place at Christ-Church in 1684, by a special order from king Charles II. as visitor of the college [G]. Locke thought this pro-

[E] He had assisted his lordship a little before, in a piece, intituled, "A letter from a person of quality, to his friend in the country, &c." printed in 1675.

[C] He dedicated both the Abstract, and the Essay itself, to this nobleman.

[D] See Sydenham's words in the observations to Dr. Mapletost, who had turned them into elegant Latin: there are some letters of his to Dr. T. Molyneux, to the same purpose,

wherein he explains his notion of acid and alkali, and other hypotheses in physic, admirably well. "Familiar Letters," p. 224, 225, 285, 286.

[F] Ward's Lives of Gresham professors, p. 275.

[G] Athen. Oxon. vol. II. under his article.

[G] The particulars of which are printed in a periodical paper called, "The Student," vol. I. p. 202. edit. 1750.

ceeding very injurious; and on his return to England, after the Revolution, put in his claim to the studentship; but, that society rejecting his pretensions, he declined the offer of being admitted a supernumerary student. In the same spirit, when he was offered a pardon from James II. in 1685, by sir William Penn the famous Quaker, who had known him at college, he rejected it, alledging, that, being guilty of no crime, he had no occasion for a pardon. In May this year, the English envoy at the Hague demanded him to be delivered up by the States-general, on suspicion of being concerned in the duke of Monmouth's invasion. Hereupon he lay concealed near twelve months, during which he spent his time in writing books [H], and chiefly his "Essay on human understanding." Towards the end of 1686, the just-mentioned suspicion being blown over, he appeared again in public. In 1687, he formed a weekly assembly at Amsterdam, with Limborch, Le Clerc, and others, for holding conferences upon subjects of learning; and about the end of the year finished his great work, the "Essay, &c." after upwards of nine years spent upon it. At the same time he made an abridgement thereof, which was translated into French by Le Clerc, and published in his "Bibliotheque Universelle" in 1688. This abridgement was apparently sent abroad to feel the pulse of the public; and, being found to please a great number of persons, so much as to raise a general desire of seeing the work itself, our author put that to the press soon after [I] his arrival in England, whither he returned in the fleet which convoyed the princess of Orange to her husband, Feb. 1689.

As he was esteemed a sufferer for Revolution principles, he might easily have obtained a very considerable post; but he contented himself with that of commissioner of appeals, worth 200 l. a year, which was procured for him by lord Mordaunt, afterwards earl of Monmouth, and next of Peterborough. About the same time he was offered to go abroad in a public character; and it was left to his choice, whether he would be envoy at the court of the emperor, that of the elector of Brandenburg, or any other, where he thought the air most suitable to him; but he waived all these

[H] Particularly in making abstracts of books, to be inserted in Le Clerc's "Bibliotheque Universelle:" he also inserted there his new method of a common-place-book, under the title of, "Nouvelle methode de dresser

"des recueils."

[I] It did not however come out till 1690. This was soon followed by several editions in folio and 8vo. The best is generally allowed to be the sixth in 8vo,

on account of the infirm state of his health, which disposed him gladly to accept another offer, that was made by Sir Francis Masham and his lady, of an apartment in their country seat at Oates in Essex, about 25 miles from London. This place proved so agreeable to him in every respect, that it is no wonder he spent the greatest part of the remainder of his life at it. The air restored him, almost to a miracle, in a few hours after his return at any time from the town, quite spent and unable to support himself. Besides this happiness here, he found in lady Masham a friend and companion exactly to his heart's wish; a lady of a contemplative and studious complexion, and particularly inured, from her infancy, to deep and refined speculations in theology, metaphysics, and morality. She was also so much devoted to Mr. Locke, that, to engage his residence there, she provided an apartment for him, of which he was wholly master; and took care that he should live in the family with as much ease as if the whole house had been his own. He had too the additional satisfaction of seeing this lady breed up her only son exactly upon the plan which he had laid down for the best method of education: and, what must needs please him still more, the success of it was such as seemed to give a sanction to his judgement, in the choice of that method [K]. In effect, it is to the advantage of this situation, that he derived so much strength as to continue exerting those talents which the earl of Shaftesbury had observed to be in him for political subjects. Hence we find him writing in defence of the Revolution in one piece; and considering the great national concern at that time, the ill state of the silver coin, and proposing remedies for it in others. Hence he was made a commissioner of trade and plantations in 1695, which engaged him in the immediate business of the state; and with regard to the church, he published a treatise the same year, to promote the scheme which king William had much at heart, of a comprehension with the Dissenters. This, however, drew him into one controversy, which was scarcely ended, when he entered into another in defence of his essay, which held till 1698; soon after which the asthma, his constitutional disorder, increasing with his years, began to subdue him; and he became so infirm, that in 1700 he resigned his seat at the board of trade, because he could no

[K] See his "Familiar Letters to William Molyneux, esq."

longer bear the air of London, sufficient for a regular attendance upon it [L].

After this resignation, he continued altogether at Oates, in which sweet retirement he employed the remaining last years of his life entirely in the study of the holy scriptures; and by that study began to entertain a more noble and elevated idea of the Christian religion than he had before; so that, if strength enough had been left for new works, he would probably have written some, in order to have inspired others with this grand and sublime idea in all its extent [M]. The summer before his death, he began to be very sensible of his approaching dissolution, but employed no physician, resting solely in his own skill. He often spoke of his departure, but always with great composure; and, seeing his legs begin to swell, he prepared to quit the world. As he was incapable for a considerable time of going to church, he thought proper to receive the sacrament at home; and two of his friends communicating with him, as soon as the office was finished, he told the minister, "That he was in the sentiments of perfect charity towards all men; and of a sincere union with the church of Christ, under whatever name distinguished." He lived some months after this, which time was spent in acts of piety and devotion; and, the day before his death, lady Masham being alone with him, and sitting by his bed-side, he exhorted her to regard this world only as a state of preparation for a better; adding, "That he had lived long enough, and thanked God for having passed his life so happily, but that this life appeared to him mere vanity." He left also a letter to be delivered, after his death, to his friend Anthony Collins, esq; concluding "that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the conscioufness of doing well, and the hopes of another [N]."

He expired Oct. 28, 1704, in his 73d year of his age. His body was interred in the church of Oates, where there is a decent monument erected to his memory, with a Latin inscription written by himself. Mr. Peter Coste, who had known him long, and some few years before he died, lived with him as an amanuensis, published a paper in

[L] The charge in the ministry was also disagreeable to him. Letter to William Molyneux, dated Feb. 1696 7. Familiar Letters.

[M] Account of his life, prefixed to his works in folio.

[N] The letter is printed among his posthumous works, by Des Mai-zeaux.

1705, intituled, "The character of Mr. Locke," representing him in a very advantageous light, several particulars of which he retracted afterwards. This conduct of Coste's being highly disapproved by Des Maizeaux, he reprinted the character in some posthumous pieces of our author. But the highest elogium upon him was certainly that of the late queen Caroline, consort to George II. who erected a pavilion, in Richmond-park, in honour of philosophy, where she placed our author's bust, on a level with Bacon, Newton, and Clarke, as the four principal English philosophers. We shall give a list of his works below [o].

[o] These are, 1. "Three letters upon toleration;" the first, printed at London in 1689, was in Latin. 2. "A register of the changes of the air observed at Oxford," inserted in Mr. Boyle's "General history of the air, 1692," 8vo. 3. "New method for a common-place book, 1686." 4. "Essay concerning human understanding, 1690," fol. 5. "Two treatises of civil government, &c. 1690," 8vo; again in 1694, and in 1698. A French translation at Amsterdam, and then at Geneva, in 1722. 6. "Some considerations of the consequences of lowering the interest, and raising the value of money, 1691," 8vo. and again in 1695. 7. Some observations on a printed paper, intituled, "For coining silver money in England, &c." "Farther observations concerning the raising the value of money, &c." 9. Some "thoughts concerning education, &c. 1693," 8vo. and again in 1624 and 1698; and again after his death, with great additions; and in French, intituled, "De l'education des enfans, Amsterdam. 1695." 10. The reasonableness of Christianity, &c. 1695." 8vo. 11. "Vindication of the reasonableness, &c. 1696," 8vo. 12. "A second vindication, &c. 1696" 8vo. 13. "A letter to the bishop of Worcester, 1697," 8vo. 14. "Reply to the bishop of Worcester, &c. 1697," 4to. 15. "Reply, in answer to the bishop's second letter, 1668." 16. Posthumous works of Mr. John Locke, viz. "Of the conduct of the understanding;" "An examination of Malebranche's opinions, &c." "A discourse of miracles;" "Part of a fourth letter for toleration;" "Memoirs relating to the life of Anthony, first earl of Shaftesbury;" to which is added, his "New method of a common-place book, &c. 1706," 8vo. 17. "A paraphrase and notes on the epistles of St. Paul, &c. in 1709," 4to. the paraphrases were first published separately, in 1707, 4to. 18. "Some familiar letters between Mr. Locke and several of his friends," 8vo. The chief are between W. Molyneux, esq. and Limborch the remonstrant. Our author's works were published together, 1714, in three volumes, folio. This collection contained all his works then in print. After this there came out a collection of several pieces of Mr. John Locke, never before printed, or not extant in his works, 1730. 8vo. This collection was also inserted in the folio edition of his works, which have passed through several editions since. It contains the fundamental laws of Carolina: it had been printed before, but very incorrectly, in "State Tracts, vol. I, 1689." "A letter from a person of quality to his friend, &c." "Remarks upon some of Mr. Norris's books," wherein he asserts father Malebranche's opinion of seeing all things in God. "The elements of natural philosophy." "Some thoughts concerning reading and study for a gentleman." "Several of Mr. Locke's familiar letters." Lastly, "Rules of a society which met once a week for their improvement."

Anecdotes
of Bowyer,
by Nichols,
p. 110.

LOCKER (JOHN, Esq). F. S. A. "a gentleman," to use the words of Dr. Johnson [A], eminent for curiosity and literature, and who had been long before styled by Dr. Ward "a gentleman much esteemed for his knowledge of polite literature," was a barrister of law, a commissioner of bankrupts, and clerk of the companies of leather-fellers and clockmakers. He was remarkable for his skill in the Greek language, particularly the modern, of which he became master by accident. Coming home late one evening, he was addressed in modern Greek by a poor Greek sailor from the Archipelago, who had lost his way in the streets of London. He took him to his house; where he was a kind of servant for five or six years, and by him was perfected in that language, so as to write it fluently. He married Elizabeth eldest daughter of Dr. Stillingfleet; and died a widower, May 29, 1760, aged 67; leaving two sons and a daughter, all now living (1784), viz. John, a very worthy clergyman, vicar of Kenton, Devonshire; William, a captain in the royal navy, residing at Town-Malling in Kent; and Mary, still unmarried. In the Preface to the complete edition of Bacon's Works, by Dr. Birch and Mr. Mallet, in 5 volumes, 4to, 1765, the advantages of that edition above all the preceding ones are said to be "chiefly owing to two gentlemen, now deceased, Robert Stephens, esq. Historiographer Royal [B], and John Locker, esq. Fellow of the Society of Antiquaries; both of whom had made a particular study of Lord Bacon's writings, and a great object of their industry the correcting from original or authentic manuscripts, and the earliest and best editions, whatever of his works had been already published, and adding to them such as could be recovered, that had never seen the light. Mr. Stephens dying in Nov. 1732, his papers came into the hands of Mr. Locker, whose death prevented the world from enjoying the fruits of his labours, though he had actually finished his correction of the fourth volume of Mr. Blackburne's edition, containing the Law-tracts, Letters, &c. After his decease, his collections, includ-

[A] To whom Mr. Locker communicated a collection of examples selected by Addison from the writings of Tillotson, with an intention of making an English Dictionary. See Johnson's "Life of Addison," p. 65.

[B] Mr. Stephens, who was one of the early members of the Society of Antiquaries, succeeded Mr. Madox as historiographer royal in 1727, and died in 1732. He published "Lives of North," &c. See Introduction to Archæologia, p. 37.

“ing those of Mr. Stephens, were purchased by Dr. Birch.”

LOCKMAN (JOHN), late secretary to the British herring fishery. His poetical talents seem not very extensive, as the greatest part of what he has favoured the world with of that sort has been only a few songs, odes, &c. written on temporary subjects, and intended to receive the advantage of musical composition before they reached the public. Mr. Reed, however, found two pieces of the dramatic kind, both of them designed to be set to music, but only the second of them, he thinks, ever performed. They are intitled, 1. “Rosalinda, a musical drama, 1740,” 4to. 2. “David’s Lamentations, an Oratorio.” Mr. Lockman had been concerned in several translations and compilations of very considerable works; particularly the “General Dictionary,” and “Blainville’s Travels;” but, what is more to his praise, he was a man of the most scrupulous integrity. In conversation, he had some humour; but as for his attempts to excite merriment on paper, they were indeed wretchedly unsuccessful. He wrote a neglected controversial pamphlet in reply to Mr. Nelme, an officer belonging likewise to the Herring Fishery. Poor Lockman, however, was in himself so inoffensive a being, that all who knew him, when they heard of his death, expressed their concern at having lost him. He died Feb. 2d, 1771.

Biographia
Dramatica,
p. 286.

LODGE (THOMAS, M. D.) The family from which this gentleman was descended had its residence in Lincolnshire, but whether the doctor himself was born there seems not very easy to be ascertained. Langbaine and Jacob, and after them Whincop and Chetwood, who in the general are little more than copiers, ran into the mistake of giving this gentleman his education at the university of Cambridge; whereas Wood informs us, that it was at Oxford he was educated, where he made his first appearance about 1573, and was afterwards a scholar under the learned Dr Hoby, of Trinity College. Here he made very considerable advances in learning, dedicated some time to reading the poets of antiquity; and, having himself a turn to poetry, more especially of the satirical kind, his genius soon rendered itself conspicuous in various compositions of that nature, and obtained him no inconsiderable reputation as a wit and poet. However, Mr. Lodge being very sensible of the barrenness of the soil throughout the whole neighbourhood

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hood of Parnassus, and how seldom the study of poetry yields a competent provision to its professors, very prudently considered it as only an amusement for leisure hours, a relaxation from more important labours; and therefore, after having taken one degree in arts, applied himself with great assiduity to the more profitable study of physic, for the improvement of which he went abroad, and, after staying a sufficient time at Avignon to be entitled to the degree of doctor in that university, returned, and in the latter end of queen Elizabeth's reign was incorporated in the university of Cambridge. He afterwards settled in London, where, by his skill and interest with the Roman catholic party, in which persuasion, it is said, he was brought up, he met with good success, and came into great practice. In what year Dr. Lodge was born does not evidently appear; but he died in 1625. and had tributes paid to his memory by many of his contemporary poets, who have characterized him as a man of very considerable genius.

His dramatic works are, 1. "Wounds of Civil War," a tragedy, 1594," 4to. 2. "Looking-Glass for London and England, a tragi-comedy, 1598;" (assisted by Robert Green.) Winstanly has named four more dramatic pieces, besides the first of the two above-named, which he asserts to have been written by this author, in conjunction with Robert Green, 1. "Lady Alimony;" a Comedy. 2. "Laws of Nature," a Comedy. 3. "Liberality and Prodigality," a Comedy. 4. "Luminalia." But the three first of these, though they might be brought to agree in point of time, yet are all printed anonymously; and as to the last, it was written on a particular occasion, and that not till two years after Dr. Lodge's death, and full thirty-five after that of Robert Green.

LOKMAN (surnamed the WISE), sometimes called Abre Anam, or father of Anam, a philosopher of great account among the Easterns, by birth an Abyssinian of Ethiopia or Nubia; and, being of those black slaves with thick lips and splay feet, who used to be carried and sold in diverse countries, was sold among the Israelites, in the reigns of David and Solomon. According to the Arabians, he was the son of Baura, son or grandson of a sister or aunt of Job. Some say he worked as a carpenter, others as a taylor, while a third sort will have him to be a shepherd: however that be, he was certainly an extraordinary person; upon which account Mahomet inserted a chapter in the Koran,

Koran, called after his name, in which he introduces God speaking thus: "We heretofore bestowed wisdom on "Lokman." He obtained eloquence also, in a great degree, from the same beneficent author; and we have an account of the particular manner in which he received these divine gifts: being one day asleep about noon, the angels saluted Lokman without making themselves visible, for which reason he made no answer. The angels continued in these terms: "We are the messengers of God, "thy creator and ours; and he has sent us to declare to thee, "that he will make thee a monarch, and his vicegerent "upon earth." Lokman replied, "If it is by an absolute "command of God that I am to become such a one as you "say, his will be done in all things; and I hope, if this "should happen, that he will bestow on me all the grace "necessary for enabling me to execute his commands "faithfully: however, if he would grant me liberty to "chuse my condition of life, I had rather continue in my "present state, and be kept from offending him; otherwise, "all the grandeur and splendors of the world would be "troublesome to me." This answer was so pleasing to God, that he immediately bestowed on him the gift of wisdom in an eminent degree; and he was able to instruct all men, by a multitude of maxims, sentences, and parables, every one of which is greater than the whole world in value.

De Herbe-
lot's Biblio-
theque ori-
entale.
Sale's Ko-
ran.

This story is evidently in the same cast with that of Solomon, and was perhaps taken from it [A]; and we find Lokman himself giving a different account of this perfection. Being seated in the midst of a number of people who were listening to him, a man of eminence among the Jews, seeing so great a crowd of auditors round him, asked him, "Whether he was not the black slave, who a little "before looked after the sheep of a person he named?" To which Lokman assenting; "How has it been possible," continued the Jew, "for thee to attain so exalted a pitch "of wisdom and virtue?" Lokman replied, "It was by "the following means: by always speaking the truth, by "keeping my word inviolably, and by never intermeddling "in affairs that did not concern me." Accordingly, we find inscribed to him this apophthegm: "Be a learned "man, disciple of the learned, or an auditor of the learned; "at least, be a lover of knowledge, and desirous of im- "provement." He had not only consummate knowledge,

[A] See the first book of Kings, chap. iii.

but was equally good and virtuous. He was very silent, and applied himself very intensely, as well to the contemplation of God, as the exercise of the love of God; in-
 somuch that it used to be said, "That God indulged him
 " his peculiar affection, because he had a great love for
 " God." So much excellent worth could not always be
 held in slavery. His master giving him a bitter melon to
 eat, Lokman eat it all; when his master, surpris'd at his
 exact obedience, says, "How was it possible for you to
 " eat so nauseous a fruit?" Lokman replied, "I have
 " received so many favours from you, that it is no wonder
 " I should once in my life eat a bitter melon from your
 " hand." This generous answer of the slave struck the
 master to such a degree, that he immediately gave him his
 liberty.

It is said that he lived three hundred years, and died in
 the age of the prophet Jonas. He was buried not far from
 Jerusalem; and his sepulchre was to be seen, not above a
 century ago, at Ramlah, a small town not far from Jerusa-
 lem, his remains being deposited near those of the seventy
 prophets, who were starved to death by the Jews, and all
 died in one day. He was of the Jewish religion, and some
 time served in the troops of king David, with whom he had
 been conversant in Palestine, and was greatly esteemed by
 that monarch. He is by many supposed to be the same
 with the *Æsop* of the Greeks, in whose language *Æsop*
 signifies the same with *Æthiops*. And indeed we find in
 the parables, proverbs, or apologues of Lokman in Arabic,
 many particulars that are seen in *Æsop's* fables, so that it
 is not easy to determine, whether the Greek or Arabian
 are the originals: however, it is certain, that this way of
 instructing by fables is more agreeable to the genius of the
 Oriental than to that of the Western nations; and Planudes
 also, in his fabulous life of *Æsop*, borrowed a great many
 of his materials from the traditions he found in the East
 concerning Lokman, concluding them to have been the
 same person, because they were both slaves, and supposed
 to be the writers of those fables which go under their
 respective names, and bear a great resemblance to one
 another. Some pieces of his are extant [B].

[B] There was published at Paris, in 1724, a French translation by Gal-
 Jard, of all the fables of Lokman, and
 of Bidpai, or Pilpay, a Bramin, or
 Indian philosopher. A great many

of these Eastern fables run into each
 other, like the *Metamorphoses* of
 Ovid; and the Arabian tales are
 formed upon the same plan.

There

There was another LOKMAN, of whom tradition relates, that the Adites, ancient Arabs, being afflicted with great drought, for refusing to hearken to God's prophet Hud, so that all their cattle perished, and themselves like to meet with the same fate, they sent this Lokman, with sixty others, to Mecca, to implore rain; which they not obtaining, Lokman, with some of his company, continued at Mecca, and thereby escaped destruction, giving rise to a tribe called the Latter Ad, who were afterwards changed into monks [A].

[A] Pocock's Specimen Arab. p. 36.

LOIR (NICHOLAS), a painter of good esteem, was a native of Paris, and son of an ingenious silversmith. He did not want either genius to invent, or art to execute; but, notwithstanding that, he excelled in nothing: there was neither delicacy nor elevation of thought in his works. He had indeed a good taste for design, and did every thing with propriety and ease; but, without giving himself time to digest his thoughts, he executed them as soon as they arose, frequently while he was in company and conversation. In this he had acquired a habit, which was much improved by a happy memory of what he had seen in Italy. He was never at a stand upon any subject, and performed equally well in figures, landscapes, architecture, and ornaments. There are a great many of his works in Paris, both public and private. He painted several galleries and apartments, and, among the rest, the palace of the Tuilleries in part. He died in 1679, aged fifty-five years, being then a professor in the academy of painting. De Piles.

LOLLARD (WALTER), author of the religious sect called Lollards, was, as some say, an Englishman. It is certain he first broached his doctrine in Germany, about 1315; and, having preached with great zeal in Piedmont, went thence to England, where his disciples were first called Lollards [A]. It is said, he maintained that Lucifer and his associates were condemned unjustly, and had not deserved the punishment inflicted on them, which rather was due to Michael and the good angels. He held also, that God did not punish faults committed upon earth; to which purpose it was said, that a certain young woman of this sect being sentenced to the flames, and asked if she

[A] The Wickliffites were named Lollards. See WICKLIFF's article.

Moreri.

was a virgin; "I am a virgin, says she, upon earth, but "not under the earth." The Lollards denied the power and influence of the virgin Mary over Christ; taught that the mass, baptism, and extreme unction, were of no use or avail; they rejected the form of the penitential, and renounced all obedience both to the ecclesiastical and civil magistrates. Lollard was burnt for heresy, at Cologne, in 1322.

Moreri.

LOMBARD (PETER), well known by the title of Master of the Sentences, was born at Novara, a town of Italy, in Lombardy [A], whence he took his surname; but being bred at Paris, he distinguished himself so much in that university, that the canonry of Chartres was conferred upon him. He was some time tutor to Philip, son of king Lewis le Gros, and brother of Lewis the Young; and was so much esteemed by him, that, upon the vacancy of the bishopric of Paris, that noble personage, being only arch-deacon of the said place, declined it for the sake of Lombard, who was accordingly advanced thereto about 1160, and died in 1164. He was interred in the church of Marcellus, in the suburb of that name, where his epitaph is still to be seen. His work of the Sentences is divided into four books, and commented upon by William d'Auxerre, Albert le Grand, St. Thomas, St. Bonaventure, William Durand, Giles of Rome, Gabriel Major, Scot, Occam, Eftius, and several others. It is looked on as the source and origin of the scholastic theology in the Latin church. He left also commentaries on the Psalms and St. Paul's epistles.

[A] Some say his birth-place was a town, called in Latin, "Lumen omnium," hamlet in the jurisdiction of the same name.

Coxe's
Travels
through
Russia,
vol. II.
p. 197.

LOMONOZOF, a celebrated Russian poet, the great refiner of his native tongue, was the son of a person who trafficked in fish at Kolmogori: he was born in 1711, and was fortunately taught to read; a rare instance for a person of so low a station in Russia. His natural genius for poetry was first kindled by the perusal of the Song of Solomon, done into verse by Polotski, whose rude compositions, perhaps scarcely superior to our version of the psalms by Sternhold and Hopkins, inspired him with such an irresistible passion for the Muses, that he fled from his father, who was desirous of compelling him to marry, and

took refuge in the Kaikonospaski monastery at Moscow; there he had an opportunity of indulging his taste for letters, and of studying the Greek and Latin languages. In this seminary he made so considerable a progress in polite literature, as to be noticed and employed by the Imperial Academy of Sciences. In 1736 he was sent, at the expence of that society, to the university of Marburgh in Hesse Cassel, where he became a scholar of the celebrated Christian Wolf, under whom he studied universal grammar, rhetoric, and philosophy. He continued at Marburgh four years, during which time he applied himself with indefatigable diligence to chemistry, which he afterwards pursued with still greater success, under the famous Hénckel, at Freyberg in Saxony. In 1741 he returned into Russia; was chosen in 1742 adjunct to the imperial academy; and in the ensuing year member of that society, and professor of chemistry. In 1760 he was appointed inspector of the seminary, then annexed to the academy; in 1764 he was gratified by the present empress with the title of counsellor of state; and died April 4 that year, in the 54th year of his age. Lomonozof excelled in various kinds of composition; but his chief merit, by which he bears the first rank among the Russian writers, is derived from his poetical compositions, the finest of which are his odes. The first was written in 1739, while he studied in Germany, upon the taking of Kotschin, a fortress of Crim Tartary, by marshal Munich. The odes of Lomonozof are greatly admired for originality of invention, sublimity of sentiment, and energy of language; and compensate for the turgid style which, in some instances, have been imputed to them, by that spirit and fire, which are the principal characteristics in this species of composition. Pindar was his great model; and, if we may give credit to a person [A] well versed in the Russian tongue, he has succeeded in this daring attempt to imitate the Theban bard, without incurring the censure of Horace [B]. In this, as well as several other species of composition, he enriched his native language with various kinds of metre, and seems to have merited the appellation bestowed upon him of the Father of Russian Poetry. A brief recapitulation of the principal works of Lomonozof, which were printed in three volumes

[A] L'Evesque, who says of him, "æmulari," &c. L'Ode de "Lomonozof fit connoître aux Russes les véritables règles de la harmonie."

[B] "Pindarum quisquis studet Le Clerc."

octavo, will serve to shew the versatility of his genius, and his extensive knowledge in various branches of literature [c].

Beside these various subjects, Lomonozof made no inconsiderable figure in history, having published two small works relative to that of his own country. The first, styled "Annals of the Russian Sovereigns," is a short chronology of the Russian monarchs; and the second is the "Antient History of Russia, from the origin of that nation to the death of the great-duke Yaroslav I. in 1054;" a performance of great merit, as it illustrates the most difficult and obscure period in the annals of this country.

[c] The first volume, beside a preface on the advantages derived to the Russian tongue from the ecclesiastical writings, contains ten sacred and nineteen panegyrick odes, and several occasional pieces of poetry. The second comprises "an essay in prose, on the rules for Russian poetry;" "translation of a German Ode;" "Idylls;" "Tamira and Selim, a tragedy;" "Demophon, a tragedy;" "Poetical Epistle on the Utility of Glafs;" two cantos of an epic poem, intituled, "Peter the Great;" "a congratulatory copy of verses;" "an Ode;" "translation of Baptist Rousseau's ode, *Sur le Bonheur*;" "Heads of a Course of Lectures on Natural Philosophy;" "certain passages translated in verse and prose, according to the original, from Cicero, Erasmus, Lucian, Ælian, Ammianus Marcellinus, Quintus Curtius, Homer, Virgil,

"Martial, Ovid, Horace, and Seneca;" which Russian translations were brought as examples in his Lectures upon Rhetorick; lastly, "Description of the Comet which appeared in 1744." The third volume consists chiefly of "Speeches and Treatises read before the Academy;" "Panegyrick on the Empress Elizabeth;" "on Peter the Great;" "Treatise on the advantages of Chymistry;" "on the phenomena of the air occasioned by the electrical fire;" with a Latin translation of the same; "on the origin of light, as a new theory of colours;" "Methods to determine with precision the course of a vessel;" "on the origin of metals by the means of earthquakes;" "Latin dissertation on solidity and fluidity;" "on the Transit of Venus in 1761," with a German translation.

LONG (JAMES LE), a learned priest of the Oratory, was born at Paris in 1665, and sent early to Malta, in order to be admitted among the clerks of St. John of Jerusalem. He was scarcely arrived, when the plague seized the island; and, meeting by accident a corpse that had died of it, he was refused admittance into his own lodgings, for fear of bringing infection. He escaped, however, this dreadful disorder, which ravaged the whole isle; and returned to Paris, where he was admitted into the congregation of the Oratory in 1686. After having been a professor in several colleges, he was chosen librarian of St. Honoré at Paris; and the labour he employed in improving and increasing this library is supposed to have brought a disorder upon him, which carried him off in

1721. He understood many languages; Greek, Hebrew, Chaldee, Italian, Spanish, Portuguese, and English. He was perfectly instructed in every thing that regarded letters, books, and printing. He was skilled in mathematics and philosophy; but is said to have had a singular dislike to Poesy, Eloquence, and what is called Belles lettres. His principal works are, 1. "Bibliotheca Sacra," printed, 1723, in 2 vols. folio. 2. "Bibliothèque Historique de la France," in folio. 3. "An Historical Discourse upon the Polyglott Bibles, and different editions of it."

LONG (ROGER), D. D. master of Pembroke-hall in Cambridge, Lowndes's professor of astronomy in that university, rector of Cherryhinton in Huntingdonshire, and of Bradwell juxta mare, in Essex, deserves honourable mention in this work, not only on account of his well-known and much approved treatise of astronomy, but for the remarkably curious astronomical machine thus described by himself. "I have, in a room lately built in Pem-

" broke-hall, erected a sphere of 18 feet diameter, wherein
 " above 30 persons may sit conveniently; the entrance into
 " it is over the south pole by six steps; the frame of the
 " sphere consists of a number of iron meridians, not com-
 " plete semi-circles, the northern ends of which are screwed
 " to a large round plate of brass, with an hole in the cen-
 " tre of it; through this hole, from a beam in the cieling,
 " comes the north pole, a round iron rod, about three
 " inches long, and supports the upper parts of the sphere
 " to its proper elevation for the latitude of Cambridge;
 " the lower part of the sphere, so much of it as is invisible
 " in England, is cut off; and the lower or southern ends
 " of the meridians, or truncated semi-circles, terminate
 " on, and are screwed down to, a strong circle of oak,
 " of about thirteen feet diameter, which, when the sphere
 " is put into motion, runs upon large rollers of lignum
 " vitæ, in the manner that the tops of some wind-mills
 " are made to turn round. Upon the iron meridians is
 " fixed a zodiac of tin painted blue, whereon the ecliptic
 " and heliocentric orbits of the planets are drawn, and the
 " constellations and stars traced: the great and little Bear
 " and Draco are already painted in their places round the
 " north pole; the rest of the constellations are proposed to
 " follow: the whole is turned round with a small winch,
 " with as little labour as it takes to wind up a jack, though
 " the weight of the iron, tin, and wooden circle, is about

See his
Astronomy,
vol. II.

Coxe's Tra-
vels into
Russia,
vol. II.
p. 147.

"a thousand pounds. When it is made use of, a plane-
tarium will be placed in the middle thereof. The whole,
with the floor, is well supported by a frame of large
timber." Thus far Dr. Long, before this curious piece
of mechanism was perfected. Since the above was written,
the sphere has been completely finished; all the constella-
tions and stars of the northern hemisphere, visible at
Cambridge, are painted in their proper places upon plates
of iron joined together, which form one concave surface.

Gent. Mag.
1783,
p. 983.

Dr. Long published a "Commencement Sermon, 1728;"
and an answer to Dr. Gally's pamphlet "on Greek accents;"
and died Dec. 16, 1770, at the age of 91. As the materials
for this article are scanty, we shall subjoin a few traits of
him, as delineated in 1769, by Mr. Jones: "He is now in
the 88th year of his age, and for his years vegete and
active. He was lately [in October] put in nomination
for the office of vice-chancellor. He executed that trust
once before; I think in the year 1737. A very ingeni-
ous person, and sometimes very facetious. At the pub-
lic commencement in the year 1713, Dr. Greene (master
of Benet College, and afterwards bishop of Ely) being
then vice-chancellor, Mr. Long was pitched upon for
the Tripos-performance: it was witty and humourous,
and has passed through divers editions. Some that re-
membered the delivery of it told me, that in addressing
the Vice-chancellor (whom the University-wags usually
styled *Miss* Greene), the Tripos-orator, being a native
of Norfolk, and assuming the Norfolk dialect, instead of
saying, *Domine Vice-Cancellarie*, did very archly pro-
nounce the words thus, *Domina Vice-Cancellaria*; which
occasioned a general smile in that great auditory. His
friend the late Mr. Bonfoy of Ripton told me this little
incident, 'That he and Dr. Long walking together in
Cambridge, in a dusky evening, and coming to a short
post fixed in the pavement, which Mr. B. in the midst
of chat and inattention took to be a boy standing in his
way, he said in a hurry, 'Get out of my way, boy.'
'*That boy, Sir,*' said the Doctor very calmly and slyly,
'is a post-boy, who turns out of his way for nobody.'

"I could recollect several other ingenious repartees, if
there were occasion. One thing is remarkable. He
never was a hale and hearty man; always of a tender and
delicate constitution, yet took great care of it. His
common drink, water. He always dines with the
fellows in the hall. Of late years he has left off eating
"flesh-

"flesh-meats; in the room thereof, puddings, vegetables,
 "&c. Sonietimes a glaſs or two of wine."

LONGINUS (DIONYSIUS), a Grecian, and probably an Athenian, though ſome authors fancy him a Syrian. His father's name is entirely unknown, by his mother Frontonis he was allied to Plutarch. We are alſo at a loſs for the employment of his parents, their ſtation in life, and the beginning of his education; but we are informed from a fragment of his, that his youth was ſpent in travelling with them, which gave him an opportunity to increaſe his knowledge, and improve his mind. Wherever men of learning were to be found, he was preſent, and loſt no opportunity of forming a familiarity and intimacy with them. Ammonius and Origen, philoſophers of great reputation in that age, were two of thoſe whom he viſited, and heard with the greateſt attention. The travels of Longinus ended with his arrival at Athens, where he fixed his reſidence. Here he purſued the ſtudies of humanity and philoſophy with the greateſt application. Here he publiſhed his "Treatiſe on the Sublime," which raiſed his reputation to ſuch a height, as no critic either before or ſince could ever reach. His contemporaries there had ſo great an opinion of his judgement and taſte, that they appointed him ſovereign judge of all authors; and every thing was received or rejected by the public, according to the deciſion of Longinus.

Preface to
 Smiſh's
 tranſlation
 of Longinus.

His ſtay at Athens ſeems to have been of long continuance; and, whiſt he taught here, he had, amongſt others, the famous Porphyry for his pupil. The ſyſtem of philoſophy, which he went upon, was the academic; for whoſe founder (Plato) he had ſo great a veneration, that he celebrated the anniversary of his birth with the higheſt ſolemnity. But it was his fortune to be drawn from the contemplative ſhades of Athens, to mix in more active ſcenes; to train up young princes to virtue and glory, to guide the buſy and ambitious paſſions of the great to noble ends, to ſtruggle for, and at laſt to die in, the cauſe of liberty. Zenobia, queen of the Eaſt, prevailed upon him to undertake the education of her ſons. He quickly gained an uncommon ſhare in her eſteem; and in his converſation ſhe ſpent the vacant hours of her life, modelling her ſentiments by his inſtructions, and ſteering herſelf by his counſels in the whole ſeries of her conduct. Zenobia was at war with the emperor Aurelian, was defeated by him

near Antioch, and was compelled to retire to her fortified capital, Palmyra. The emperor sent her a written summons to surrender; to which she returned an answer drawn up by Longinus, which raised his highest indignation. The emperor exerted every effort, and the Palmyrians were at length obliged to open their gates and receive the conqueror. The queen and Longinus endeavoured to fly into Persia, but were overtaken and made prisoners as they were crossing the Euphrates. When the captive queen was brought before the emperor, her spirits sunk; she laid the blame of her conduct on her counsellors, and fixed the odium of the affronting letter on its true author. This was no sooner heard, than Aurelian, who was hero enough to conquer, but not to forgive, poured all his vengeance on the head of Longinus. He was carried away to immediate execution, amidst the generous condolence of those who knew his merit. He pitied Zenobia, and comforted his friends. He looked upon death as a blessing; since it rescued his body from slavery, and gave his soul the most desirable freedom. "This world," said he, with his expiring breath, "is nothing but a prison; happy therefore he, who gets soonest out of it, and gains his liberty."

The writings of Longinus were numerous, some on philosophical, but the greatest part on critical subjects. Dr. Pearce has collected the titles of twenty-five treatises, none of which, except that on "the Sublime," have escaped the depredations of time and the barbarians. On this mutilated and imperfect piece has the fame of Longinus been erected. The learned and judicious have bestowed extraordinary commendation upon it. "The golden treatise" is its general title. The following lines of Mr. Pope give a beautiful and just character of it:

Essay on
Criticism.

"Thee, great Longinus! all the Nine inspire,
 "And fill their critic with a poet's fire;
 "An ardent judge, who, zealous in his trust,
 "With warmth gives sentence, and is always just;
 "Whose own example strengthens all his laws,
 "And is himself the great sublime he draws."

LONGOMONTANUS (CHRISTIAN), an eminent astronomer, was born at Longomontum, a town in Denmark, 1562. He was the son of a poor labourer, and in his studies of course would be distressed for want of assets

to

to support him. He was obliged to divide his time between following the plow, and attending to the lessons which the minister of his parish gave him. However, he pursued his studies with so much ardour, that he became very knowing, especially in the mathematics. At last, when he was fifteen, he stole from his family, and went to Wiburg, where there was a college. He spent eleven years in it, supporting himself as he could; and, thence getting to Copenhagen, the professors of the university there soon conceived a great esteem for him, and recommended him to Tycho Brahe, who received him very kindly. He lived eight years with him, and assisted him so much in his observations and calculations, that Tycho conceived a very particular affection for him; insomuch that, having left his native country to go and settle in Germany, he was passionately desirous of having Longomontanus with him. Longomontanus attended him: but, being afterwards desirous of a professor's chair in Denmark, Tycho consented to deprive himself of his assistant and friend, gave him a discharge filled with glorious testimonies, and supplied him plentifully with money for his journey. This was in August 1600. At his return to Denmark, he fetched a great compass about, in order to view the places whence Copernicus had made his observations on the stars; and it was not till 1605, that he was nominated to the professorship of mathematics in the university of Copenhagen. In this situation he continued till his death, which happened in 1647. He married, and had children; but his wife and they died before him. He was the author of several works, which shew great capacity in mathematics and astronomy. His "*Astronomia Danica*," printed at Amsterdam, 1640, in folio, is the most distinguished.

It is remarkable, that, obscure as his village and father might be, he dignified and perpetuated both; for he took his name from his village, and in the title-page of his works wrote himself "*Christianus Longomontanus Seve-rini filius*."

LONGUERUE (LOUIS DE), a French abbé, was born at Charleville, of a noble family, in 1652. His father spared no cost in his education: Richelet was his preceptor, and D'Ablancourt, who was a relation, the supervisor of his studies. At four years old, he was reckoned such a prodigy, that Lewis XIV, passing through Charleville, would see him, and was astonished at him. At fourteen,

he began to apply himself to the Oriental, for he had already a very competent knowledge of ancient and modern languages. History was his great object, though without neglecting the other departments of literature. He never allowed himself any relaxation, but from a change of object, and the conversation of friends. He was very communicative of his knowledge, and often composed pieces for the use of his friends; but sought no reputation himself by the publications of his writings. This, however, did not proceed from any excess of modesty: Longuerue knew his own value, and upon occasion made other people know it. In his conversation, he abounded in lively and often satirical strokes, bold criticisms, and sallies of humour; and was rather cynical upon the whole, as appears from a "Longueruana," which is said to exhibit no bad picture of him. He died in 1732, aged 80. What we have of his are, 1. "A Latin Dissertation upon Tatian," printed in the edition of this author at Oxford, 1700, in 8vo. 2. "La Description historique de la France. Paris, 1719," in folio. 3. "Annales Arfacidarum. Strasburg, 1732," in 4to. 4. "A Dissertation upon Transubstantion," which they made pass under the name of the minister Allix his friend, and in which he is very heterodox. 5. "Re-märques sur la Vie du Cardinal de Volfey." There is a list also, in the "Longueruana," of several of his works in manuscript.

Fabric.
Bibl. Græc.
vol. VI.
Bayle's
D. & C. in
voce.

De Orig.
Fabul. Ro-
manenf.

LONGUS, an ancient Greek author, of an uncertain age, but who seems to have written after Heliodorus, and in some places to have imitated him. He is called a Sophist; but we have no remains of his except four books of "Pastorals upon the Loves of Daphnis and Cloe." Hue-tius speaks advantageously enough of this work, and had proposed, when he was young, to have made a Latin translation of it; but he also takes notice of several defects in it, and doubtless the very obscene touches, which made him lay aside his purpose of translating it. None of the ancient writers mention Longus. There are several editions, as well as translations, of his work. The best edition of the original is, as should seem, that given by Petrus Moll, a professor of the Greek language at Franeker, 1666, in 4to. It was translated into French by Amiot, and printed at Paris in 1559; and into English by George Thorney, and printed at London in 1657. The last edition of the English version, of which there have been four,

four, is inscribed to James Craggs Esq; Secretary of State.

LORIT (HENRY), commonly called Glareanus, from Glaris, a town in Switzerland, where he was born in 1488. He began his studies at Cologne, then carried them on at Basil, and finished them at Paris. He acquired some friends; and among these, Erasmus. He had a strong turn to music, and made it a great part of his study. After having contributed to the advancement of letters, both by discourse and writing, he died in 1563, aged 75. He composed the works mentioned below [A].

- [A] 1. "Isagoge in arithmetica." 2. "Descriptio de situ Helvetiæ & vicinis gentibus." 3. "De quatuor Helvetiorum fœdere panegyricon." 4. "Isagoge in musicam." 5. "De geographiâ liber." 6. "Judicium in Terentii carmina." 7. "In Horatium annotationes." 8. "Annotationes in Ovidii metamorphoses." 9. "Annotationes in Ciceronis librum de senectute." 10. "Annotationes in Sallustii, quæ adhuc extant, historiæ fragmenta." 11. "Commentarius in arithmetica & musicam Boethii." 12. "Annotationes in Johannis Casarii dialecticam." 13. "Annotationes in Cæsarî commentaria." 14. "Annotationes in Titum Livium." 15. "Annotationes & chronologia in totam historiam Romanam." 16. "Annotationes in Dionysium Halicarnasæum." 17. "Elegiarum libri duo." 18. "De arte musica." 19. "De ponderibus ac mensuris." 20. "Annotationes in Valerium, Suetonium, & Locanum." 21. "Annotationes in Estropeum." 22. "Epistola ad Johannem Hervagium." 23. "Scholia in Ælii Donati methodum." 24. "Brevis isagoge de ratione syllabarum & de figuris quibus poetæ utuntur." 25. "De assibus bellis."

LORME (PHILIBERT DE), master of the works to the French king, was born at Lyons about the beginning of the 16th century. At fourteen, he went into Italy, to study the beauties of antiquity. There he became acquainted with Marcellus Cervin, afterwards pope Marcellus II, who had a good taste for the polite arts, and, conceiving a great esteem for Lorme, communicated to him every thing that he knew. Enriched with the spoils of antiquity, he returned to Lyons in 1536, and banished thence the Gothic taste. At length going to Paris, to work for the cardinal de Bellay, he was soon employed in the court of Henry II. He made the Horse-shoe, a fortification at Fontainebleau, built the stately castle of Anet, the palace of the Tuilleries, and repaired and ornamented several of the royal houses, as Villiers, Colerets, St. Germain, then called the castle of the Muette, the Louvre, &c. These services were recompensed above his expectations. He was made almoner and counsellor to the king, and had the abbies of St. Eloy and St. Serge of Angers conferred upon him.

Ronsard the poet, out of envy, published a satire, or satirical sonnet, against him, under the title of "La truëlle "croffée," The trowel crofier'd [A]. De Lorme revenged himself, by causing the garden-door of the Tuilleries, of which he was governor, to be shut against the poet: whereupon Ronsard took out his pencil, and wrote upon the gate these three words: "Fort. reverent. habe." De Lorme, who understood little Latin, complained of this inscription, as levelled at him, to queen Catharine de Medicis, who enquiring into the matter, was told by Ronsard, that by a harmless irony he had made that inscription for the architect when read in French; but that it suited him still better in Latin, these being the first words abbreviated of a Latin epigram of Ausonius, which begins thus; "Fortunam reverenter habe [B];" advising him thereby to reflect on his primitive grovelling fortune, and not to shut the gate against the Muses. De Lorme died in 1577; he left several books of architecture, greatly esteemed [C].

Moreri.

[A] There is no satire with this title in Ronsard's works, in the last edition which he gave himself of all his poems, in 1584, folio. But there is a sonnet on the reverse of folio 68, of the "Continuation premiere & seconde des amours de P. de Ronsard Vau-demois, Rouen 1557," 8vo. where this poet, complaining of the little encouragement he met with, has these lines: "Ah! il vaudroit mieux estre architecte ou mæçon, pour richement tymbre le haut d'un écusson d'une croffe honorable, en lieu d'une truëlle." "Alas! it is much better to

"be an architect or builder, to richly blazon the head of an escutcheon with an honourable crofier, instead of a trowel."

[B] The two lines of epigram are, "Fortunam reverenter habe, quicunque repente

"Dives ab exili progrediare loco."

Epigr. viii. 7.

[C] These are, 1. "Nouvelles inventions pour bien bastir & à petit frais trouvéen'aguères, 1561, Paris," in folio, fifty-seven leaves. 2. Ten books of architecture, 1568, folio.

L O R M E (JOHN DE), an eminent physician of France, was born in 1544, at Moulins in the Bourbonnois. He studied at Montpellier, where having taken his doctor's degree, he practised his art at Forez in 1578. Here he wrote some Latin and French verses, which were prefixed to the Troisième Notaire of John Papon [A]; and afterwards was made first physician to Louisa of Lorraine, consort to Henry III. and then to Mary of Medicis, queen to Henry IV. under whom he also had the place of physician in ordinary. He had the good fortune to succeed against

[A] There is also a sonnet of his prefixed to Bachot's treatise of vulgar errors, intituled, "Erreurs populaires

"touchant les medicine & regime de sante;" concerning which, see the article of LAWRENCE JOUBERT.

the

the opinion of Du Laurent, the king's archiater [B]; in advising phlebotomy for the queen, when she was seized with a diarrhœa; her majesty was let blood, and recovered. He attended the court (where he was much esteemed) many years; and when he became disabled, by age and infirmities, for that service, he obtained an honourable discharge to retire to Moulins, the place of his nativity; where Lewis XIII. returning victorious from Languedoc, Dec. 1622, with the queen his mother, took their lodgings at his house in 1623, as a testimony of their kindness [C]. He spent the latter part of his life in great tranquillity, and died in 1634, more loaden with honours than with years, at the age of fourscore and ten.

[B] Du Laurent grounded himself upon Hippocrates, who says, bleeding must not be employed in a looseness, "*Fluente alvo venam non fecabis.*"

Patin's Letters, p. 85. tom. iii.

[C] See a letter to him, prefixed to Bachot's book, as before.

LORME (CHARLES DE), son of the preceding, was born with great natural endowments in 1587; and, being also bred a physician, practised his profession with as much reputation as his father, and became physician in ordinary and counsellor to Lewis XIII. He was acknowledged, both at court and in the city of Paris, to be one of the finest geniuses in his profession. He had been before physician to Gaston duke of Orleans, but did not continue long in employment. He was likewise physician at Bourbon spaw, where he practised much longer. He rivaled his father also in the length of his life; and moreover, when he was very far advanced in years, had vigour enough to think of marrying a third wife. Yea, what is more, he spent some years considering of the matter [A]; and then made choice of a very young and very beautiful maiden, which it was thought would hasten his death. On the contrary, his marriage-bed proved the grave of his young wife: she got a consumption by the old man's side, and could never be cured; while her husband prolonged his life, apparently in some measure by this marriage, to the age of fourscore and eleven. Some time before his death, he resided in the marshal de Crequi's house, where he died in 1678, as famous as he was old.

[A] Patin mentions this design, in a letter dated 18 June, 1666; and again in another letter of January 14, 1670. At the first date our author was seventy-nine, and in the latter

eighty-three years old: whereupon the letter-writer waggishly wishes the marriage may be for the good of his soul, and the warmth of his feet. Patin's Letters, tom. iii. p. 207 and 490.

He

Mercur
Galant for
July 1678.

He always did that which has passed for a proverb with regard to physicians, and which never fails of being objected to them, "Physician, cure thyself." He gave vogue to a ptisan called "bouillon-roug," i. e. "red broth," which proved beneficial to thousands of people. He spent vast sums in making experiments, unwilling to be ignorant of any particular in his profession: yet he had a kind of mystical polypharmacy, and zealously maintained the specific virtue of antimony. He had a taste for polite literature. He was a charming man in conversation, having treasured up a vast deal of useful knowledge, which he communicated wonderfully well; and, what is more, he was extremely reserved when desired to give his opinion of the several literati, who lived in France within a century before. On these occasions he happily employed his judgement and affection, censuring no one, nor detracting from his due praise; on the contrary, he always set their characters, as we do pictures, in the most favourable point of view. He had a prodigious memory, and a good understanding, which continued clear and unclouded at the last. He was so lively, that there were shewn some very good verses made by him not above a fortnight before his death [B]. Upon the whole, take him altogether, he was a great man, who was vastly indebted to God and nature for his perfections.

Bayle's
Dict.

[B] We have a letter and a sonnet, acrostic, prefixed to Bachelot's book last of his composing, in the form of an mentioned.

Dict. Por-
tans.

LORRAIN (ROBERT LE), an eminent sculptor, born at Paris Nov. 1666. From his infancy he made so rapid a progress in the art of designing, that, at eighteen, the celebrated Girardon intrusted him with the care of teaching his children, and of correcting his disciples. He committed to him also, in conjunction with Noulisson, the execution of the famous tomb of cardinal Richelieu, in the Sorbonne, and of his own tomb at St. Landres, in Paris. On his return from Rome, he finished several pieces at Marseilles, which had been left imperfect by the death of M. Puget. He had a strict friendship with Depreaux, De Piles, and Tournesfort, and was received into the academy of sculpture, Oct. 1701, when he composed his *Galatea* for his chef d'œuvre, a work universally esteemed. Lorrain afterwards made a *Bacchus* for the gardens at Versailles, a fawn for those at Marli, and several bronzes, among others an *Andromeda*, in a grand goût,
 &c.

&c. The academy elected him professor, May 29, 1717; and he died their governor, June 1, 1743, aged 77.

The pieces in the episcopal palace of Saverne, which are all of his composition, are much admired. He was a learned designer, with a great deal of genius, and succeeded in his heads, especially those of the young nymphs; of so much truth, and a delicacy so admirable, that his chissel seemed to be directed by Corregio or Parmesan. In short, if he had been more of a courtier, and made the best of his opportunities, he would have acquired the reputation of the greatest masters.

LOTEN (JOHN), a good painter of the English school, though a native of Holland, since he lived and painted many years in England. He had an uncommon genius in landscape painting, in a manner very sylvan, like the glades and ridings of the parks in that country. He is for the most part very cold in his colouring, which is mixed with an unpleasant darkness; however, he understood well the disposition of lights and shadows. He delighted particularly in oaken trees, which he almost every where introduces into his pictures. His landscapes are generally very large. He did many storms at land, accompanied with showers of rain, tearing up trees, dashings of water, and water-falls, cattle running to shelter, and the like, to which he had a particular genius, and excelled in them. These pieces were admirably good. He painted also many views of the Alps in Switzerland, where he lived several years. His works abound in England, so that the justness of this character may be easily determined. He died in London about 1681.

Essay towards an English school.

LOVE (JAMES). By this name our present author was distinguished for many years before his death, though it was only assumed when he first attached himself to the stage. His real name was Dance, and he was one of the sons of Mr. Dance the city surveyor, whose memory will be transmitted to posterity, on account of the clumsy edifice which he erected for the residence of the city's chief magistrates. Our author received, it is said, his education at Westminster school, whence he removed to Cambridge, which it is believed he left without taking any degree. About that time a severe poetical satire against Sir Robert Walpole, then minister, appeared under the title of, "Are these

Biographia Dramatica.

“these things so?” which, though written by Mr. Miller, was ascribed to Pope. To this Mr. Love immediately wrote a reply, called, “Yes they are, what then?” which proved so satisfactory to the person whose defence was therein undertaken, that he made him a handsome present, and gave him expectations of preferment. Elated with this distinction, with the vanity of a young author, and the credulity of a young man, he considered his fortune as established, and, neglecting every other pursuit, became an attendant at the minister’s levees, where he contracted habits of indolence and expence, without obtaining any advantage. The stage now offered itself as an asylum from the difficulties he had involved himself in, and therefore, changing his name to Love, he made his first essays in strolling companies. He afterwards performed both at Dublin and Edinburgh, and at the latter place resided some years as manager. At length he received, in the year 1762, an invitation to Drury-Lane theatre, where he continued during the remainder of his life. In 1765, with the assistance of his brother, he erected a new theatre at Richmond, and obtained a licence for performing in it; but did not receive any benefit from it, as the success of it by no means answered his expectations. He died about the beginning of 1774. He neither as an actor or author attained any great degree of excellence. His performance of Falstaff was by much the best; but this has been exhibited to the public with so much more advantage by Mr. Henderson, that the little reputation which he acquired by it has been entirely eclipsed by the superiority of genius, which his successor has displayed in the representation of the same character. As an author, he has given the world “Pamela, a comedy, 1742;” and some other dramatic pieces enumerated in the “Biographica Dramatica.”

Biographia
Dramatica.

LOVELACE (RICHARD,) an elegant poet of the last century, was the eldest son of Sir William Lovelace of Woolridge in Kent, and was born in that county about 1618. He received his grammar learning at the Charterhouse, and, in the year 1634, became a gentleman commoner of Gloucester Hall, Oxford, being then, as Wood observes, “accounted the most amiable and beautiful person that eye ever beheld, a person also of innate modesty, virtue, and courtly deportment, which made him then, but especially after when he retired to the
6 “great

“ great city, much admired and adored by the female sex.” In 1636 he was created M. A. and leaving the university, retired, as Wood phrases it, in great splendor to the court, where being taken into the favour of lord Goring, he became a soldier, and was first an ensign, and afterwards a captain. On the pacification at Berwick, he returned to his native country, and took possession of his estate, worth about five hundred pounds per annum, and about the same time was deputed by the county to deliver the Kentish petition to the house of commons, which giving offence, he was ordered into custody, and confined in the Gatehouse, whence he was released on giving bail, not to go beyond the lines of communication without a pass from the speaker. During the time of his confinement to London, he lived beyond the income of his estate, chiefly to support the credit of the royal cause; and in 1646 he formed a regiment for the service of the French king, was colonel of it, and wounded at Dunkirk. In 1648 he returned to England with his brother, and was again committed prisoner to Peter-house in London, where he remained till after the king’s death. At that period he was set at liberty, but, “ having then consumed all his estate, he “ grew very melancholy (which at length brought him “ into a consumption), became very poor in body and “ purse, was the object of charity, went in ragged “ cloaths (whereas when he was in his glory he wore cloaths “ of gold and silver), and mostly lodged in obscure and “ dirty places, more befitting the worst of beggars and “ poorest of servants.” He died in a very poor lodging in Gunpowder-alley near Shoe-Lane, in 1658, and was buried at the West end of St. Bride’s church. He wrote two plays, neither of which have been printed, “ The Scholar,” a comedy; and “ The Soldier,” a tragedy.

LOWER (DR. RICHARD), a celebrated English physician, was a native of Cornwall, and trained under the famous Dr. Thomas Willis. He practised physic in London with great reputation, and died in 1691. He was the author of an excellent book “ de Corde;” and of another “ de motu et colore sanguinis, et chyli in eum “ transitu.” This physician practised the transfusion of blood from one animal into another; but, whether he was the inventor of this operation, we know not.

LOWER

Biographia
Dramatica.

LOWER (Sir WILLIAM, knt.), a noted cavalier in the reign of Charles I. was born at Tremare in Cornwall. During the heat of the civil wars, he took refuge in Holland, where, being strongly attached to the Muses, he had an opportunity of enjoying their society, and pursuing his study in peace and privacy. He was a very great admirer of the French poets, particularly Corneille and Quinault, on whose works he has built the plans of four out of the six plays which he wrote; the titles of which may be seen in the "*Biographia Dramatica*." He died in 1662.

LOWTH (WILLIAM), a distinguished divine, was the son of William Lowth, apothecary and citizen of London, and was born in the parish of St. Martin's Ludgate, Sept. 11, 1661. His grandfather Mr. Simon Lowth, rector of Tylehurst in Berks, took great care of his education, and initiated him early in letters. He was afterwards sent to Merchant-taylors school, where he made so great a progress, that he was elected thence into St. John's College, in Oxford, before he was fourteen. Here he regularly took the degrees of master of arts, and bachelor in divinity. His eminent worth and learning recommended him to Dr. Mew, bishop of Winchester, who made him his chaplain, and conferred upon him a prebend in the cathedral church of Winchester, and the rectory of Buriton, with the chapel of Petersfield, Hants. His studies were strictly confined within his own province, and solely applied to the duties of his function; yet, that he might acquit himself the better, he acquired an uncommon share of critical learning. There is scarcely any ancient author, Greek or Latin, profane or ecclesiastical, especially the latter, but what he had read with accuracy, constantly accompanying his reading with critical and philological remarks. Of his collections in this way, he was upon all occasions very communicative. Hence his notes on "*Clemens-Alexandrinus*," which are to be met with in Potter's edition of that father. Hence his remarks on "*Josephus*," communicated to Hudson for his edition, and acknowledged in the preface: as also those larger and more numerous annotations on the "*Ecclesiastical Historians*," inserted in Reading's edition of them at Cambridge. The author of "*Bibliotheca Biblica*" was indebted to him for the same kind of assistance. Chandler, late bishop of Durham, while engaged in his defence of Christianity from the prophecies

of the Old Testament, against the discourse of the "Grounds and Reasons of the Christian Religion," and in his vindication of the "Defence," in answer to "The Scheme of Literal Prophecy considered," held a constant correspondence with him, and consulted him upon many difficulties that occurred in the course of that work.

The most valuable part of his character was that which least appeared in the eyes of the world, the private and retired part, that of the good Christian, and the useful parish priest. His piety, his diligence, his hospitality, and beneficence, rendered his life highly exemplary, and greatly enforced his public exhortations. He married Margaret, daughter of Robert Pitt, Esq; of Blandford, by whom he had three daughters and two sons, one of whom is the learned Dr. Robert Lowth, one of the greatest ornaments of the present age. He died in 1732, and was buried by his own orders in the church-yard at Buriton.

He published, 1. "A Vindication of the Divine Authority and Inspiration of the Old and New Testament, 1692," 12mo. And a second Edition, "with Amendments, and a new Preface, wherein the Antiquity of the Pentateuch is asserted, and vindicated from some late Objections, 1699." 2. "Directions for the profitable reading of the Holy Scriptures; together with some Observations for confirming their divine Authority, and illustrating the Difficulties thereof, 1708," 12mo. 3. "Two Sermons preached in the Cathedral Church of Winchester, at the Assizes in 1714, intituled, Religion the distinguishing Character of Human Nature, on Job xxviii. 28. and, The Wisdom of acknowledging divine Revelation, on Matt. xi. 10." 4. "A Commentary on the Prophet Isaiah, 1714." 5. "On Jeremiah, 1718." 6. On Ezekiel, 1723." 7. "On Daniel and the Minor Prophets, 1726." These were afterwards republished together, with additions, in one vol. folio, as a continuation of Bp. Patrick's "Commentary" on the other parts of the Old Testament, in which form it has had several editions. 8. "The Characters of an Apostolical Church fulfilled in the Church of England, and our Obligations to continue in the Communion of it." 9. "A Sermon preached in the Church of Peterfield, in the County of Southampton, 1722." This drew him unwillingly into some controversy with John Norman of Portsmouth; but he soon dropt it, finding him an unfair adversary.

LOYOLA (IGNATIUS OF), the founder of the Jesuits, was born of a considerable family in 1491, at the castle of Loyola, in the province of Guipuscoa in Spain. He was brought up in the court of Ferdinand and Isabella; and, as soon as he was of age, took upon him the profession of a soldier. He was addicted to all the excesses too common to that state; nevertheless he behaved like a good officer, and sought for occasions to signalize himself. He discovered great marks of valour at Pampeluna, when it was besieged by the French in 1521; and was even wounded with a cannon-ball, which broke his right leg. While this wound was healing, he formed a resolution of bidding adieu to all terrestrial vanities, of travelling to Jerusalem, and dedicating himself to God. He is said to have been converted by reading the legends of saints, as Don Quixote began his errantry from reading the old romances; though some have wondered how he did to read them, for Maffei describes him as one who had hardly ever learnt his letters. He was as much moved with the stories of St. Dominic and St. Francis, as ever Don Quixote was with the adventures of former knights; insomuch that, before he took up a firm resolution of religious errantry, he would figure to himself the difficult enterprizes of those two illustrious heroes.

In vita
Ignatii.

The instant he was cured, he set out for the holy Lady of Montserrat; and, being arrived there, hung up his arms over the altar of the blessed Virgin, devoting himself to her service in the night of the 24th of March, 1522; for he imitated the laws of ancient chivalry as nearly as possible, when he enlisted himself under the standard of his spiritual warfare. In the way thither, he had a dispute with a Moor, who allowed the virginity of the blessed Mary till the time of her delivery, but no longer: upon which, Loyola, considering whose knight he was about to be, began to be so enraged, that the consequences might have been fatal, if the Moor had not retired. Having watched all night at Montserrat, sometimes standing, sometimes kneeling, and devoting himself with all his might to the blessed Virgin, he set out before day-break, put on a pilgrim's habit, and travelled to Manresa. Here he took his lodging among the poor of the town hospital, and practised mortifications of every kind for above a year. He let his hair and nails grow, begged from door to door, yet fasted six days in the week; whipped himself thrice a day, was seven hours every day in vocal prayer, lay bare
upon

upon the ground, and all to prepare himself for his adventures to Jerusalem. It was here also that he wrote his book of "Spiritual Exercises," in Spanish; a Latin translation of which, by Andrew Frusius, he published at Rome in 1548, when it was favoured with the approbation of pope Paul III. If any wonder, how the illiterate Loyola, who could hardly read, should yet be able to write a book of any kind; they may take, if they please, the solution of this affair from father Alegambe, who, in the first page of his "Bibliotheca societatis Jesu," delivers himself in the following manner: "Lewis de Ponte, a person of undoubted credit, relates, how faithful tradition had handed it down to father Lainez, general of the Jesuits, that these exercises were revealed to our holy father (Ignatius of Loyola) by God himself; and that Gabriel the archangel had declared to a certain person, in the name of the blessed Virgin, how she had been their patroness, their founder, and helper; had prompted Loyola to begin this work, and had dictated to him what he should write." If this account should favour too much of the miraculous for a Protestant reader, he need only suppose, that Loyola stole the substance of his book, or was assisted in composing it by some other person.

Having embarked on board a ship at Barcelona, in order to go to Jerusalem, he arrived at Cajeta in five days, and would not proceed in his enterprise till he had received the pope's benediction. Accordingly he came to Rome on Palm-sunday, 1523; from whence, after paying his respects to Hadrian VI. he went to Venice. He embarked there the 14th of July, 1523, arrived at Joppa the last of August, and at Jerusalem the 4th of September. Having gratified in that country his devout curiosity, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he stopped, as at the most convenient place with respect to the design he had of studying the Latin tongue. The miraculous adventures, the extatic visions, which he had during this voyage, were innumerable; and it would be endless to transcribe, from his historians, on these occasions. Bishop Stillingfleet has drawn a good proof from them, that the institution of the Jesuits, as well as other monks, is founded originally in fanaticism. He began to learn the rudiments of grammar in 1524, and soon came to read the "Enchiridion militis Christiani of Erasmus; a book, in

Of the idolatry practised in the church of Rome, in the 5th volume of his works.

Ribadenci-
ra, in vita
Ignatii
Loyolæ,
Lib. i.
c. 13.

which a purity of style is joined with the most sage rules of Christian morality. But this did not suit with Loyola; and therefore he laid it aside, and applied himself to the study of Thomas à Kempis. It was like so much ice, which abated the fervour of his devotion, cooled the fire of divine love in him; for which reason he took an aversion to it, and would never read the writings of Erasmus, nor even suffer his disciples to read them.

Loyola was thought in two years to have made a progress sufficient for his being admitted to the lectures of philosophy; upon which he went to Alcala de Henares in 1526. His mendicant life, his apparatus, and that of four companions, who had already espoused his fortune, together with the instructions he gave to those who flocked about him, brought him at length under the cognizance of the inquisition. Enquiries were made concerning his life and doctrines; and it being observed, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was strongly inveighed against, and thrown into prison. He obtained his release upon promising not to vent his opinions for four years; but, this restraint not suiting at all with his design, he determined not to comply with it; and, therefore, going to Salamanca, he continued to discourse on religious matters, as before. He was thrown again into prison, and was not discharged till he had made some promises, as at Alcala de Henares. Then he resolved to go to Paris, where he arrived in Feb. 1528, with a firm resolution to pursue his studies vigorously; but the wretched circumstances to which he was reduced, he being forced to beg about the streets, and to retire to St. James's hospital, were prodigious obstacles to his design; not to mention, that he was then impeached before the inquisition. Notwithstanding these difficulties, he went through a course of philosophy and divinity, and won over a certain number of companions, who bound themselves by a vow to lead a new way of life. They did this in the church of Montmartre, the 15th of August 1534; and renewed their vow twice in the same place, and on the same day, with the like ceremonies. At first they were but seven in number, including Loyola; but were at last increased to ten. They agreed, that Loyola should return to Spain to settle some affairs, that afterwards he should proceed to Venice, and that they should all set out from Paris, Jan. 25, 1537, to meet him.

He

He went into Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. He exclaimed, among other things, against the fornication of priests, which was almost grown to be no scandal at that time. After transacting the affairs which his associates had recommended to his care, he went by sea to Genoa; and travelled from thence to Venice, where they met him Jan. 8, 1537. This was somewhat sooner than the time agreed on; nevertheless, he was there before them, and had employed his time in winning over souls; and, what was of much greater consequence to the forwarding his grand scheme, he had got acquainted with John Peter Caraffa, who was afterwards Pope, by the name of Paul III. As they had bound themselves by a vow to travel to Jerusalem, they prepared for that expedition; but were first determined to pay their respects to the Pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their desires. Being returned to Venice, in order to embark, they found no opportunity; the war with the grand seignor having put an entire stop to the peregrination of pilgrims by sea. They resolved however not to be idle, and therefore dispersed themselves up and down the towns in the Venetian territories. It was resolved at length, that Loyola and two others, Faber and Laynez, should go to Rome, and represent to the Pope the intentions of the whole company; and that the rest, in the mean time, should be distributed into the most famous universities of Italy, to plant and insinuate piety among the young students, and to increase their own number with such as God should call in to them. But before they separated, they established a way of life, which they were all to conform to; and bound themselves to observe these following rules: "First, that they should lodge in hospitals, and live only upon alms. Secondly, that they should be superiors by turns, each in his week, lest their fervour should carry them too far, if they did not prescribe limits to one another for their penances and labour. Thirdly, that they should preach in all public places, and every other place where they could be permitted to do it; should set forth in their sermons the beauty and rewards of virtue, with the deformity and punishments of sin, and this in a plain, evangelical manner, without the vain ornaments of eloquence. Fourthly, that they should teach children the Christian doctrine, and the principles of good manners: and,

Bouhours,
vie d'Ig-
nace, liv.
iii.

“Fifthly, that they should take no money for executing their functions; but do all for the glory of God, and nothing else.” They all consented to these articles; but as they were often asked, who they were, and what was their institute, Ignatius declared to them in precise terms what they were to answer: he told them, that being united to fight against heresies and vices, under the standard of Jesus Christ, the only name which answered their design was, “The Society of Jesus.”

Ignatius, Faber, and Laynez, came to Rome about the end of 1537, and at their first arrival had audience of his holiness Paul III. They offered him their service; and Loyola undertook, under his apostolical authority, the reformation of manners, by means of his Spiritual exercises, and of Christian instructions. Being dismissed for the present, but not without encouragement, Loyola proposed soon after to his companions the founding of a new order; and, after conferring with Faber and Laynez about it, sent for the rest of his companions, who were dispersed through Italy. The general scheme being agreed on, he next conferred with his companions about his institute; and at several assemblies it was resolved, that to the vows of poverty and chastity, which they had already taken, they should add that of obedience; that they should elect a superior general, whom they must obey as God himself; that this superior should be perpetual, and his authority absolute; that wheresoever they should be sent, they should instantly and cheerfully go, even without any viaticum, and living upon alms, if it should be so required; that the professed of their society should possess nothing, either in particular or in common; but that in the universities they might have colleges with revenues and rents, for the subsistence of the students. A persecution in the mean time was raised against Loyola at Rome, who however went on with his great work, in spite of all opposition. Some of his companions were employed upon great occasions by the Pope; and two of them, Simon Rodriguez and Francis Xavierius, were sent to the Indies, with no less than the title of “Apostles of the new world.”

Loyola had already presented the Pope with the plan of his new society; and he now continued his application with more warmth than ever, to have it approved by the holy see. Accordingly Paul III. confirmed it in 1540, on a condition, that their number should never exceed three-score; and, in 1543, without any restrictions. Loyola

was

was created general of this new order 1541, and made Rome his head quarters, while his companions dispersed themselves over the whole earth. He employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, the assisting of orphans. Rome was at that time full of Jews, who were, many of them, ready to come over to Christianity, but for fear of poverty; upon which Paul III. at Loyola's request, enacted, that they should preserve all their possessions; and that if any of them, who might be well born, should turn Christians, contrary to their parents consent, the whole substance of the family should devolve to them. Julius III. and Paul IV. added a new ordinance, namely, that all the synagogues in Italy should be taxed every year at a certain sum, to be applied to the maintenance of his proselytes. Prostitutes also, and lewd women, then abounded in Rome; and these were another great object of Loyola's zeal and care. There was, indeed, at that time, a convent of Magdalenists, into which such dissolute women, as were desirous of leaving their infamous course of life, were admitted, provided they would oblige themselves to lead a conventual life for the rest of their days, and take all the vows of their order. But Loyola, thinking this condition and some others too severe, founded a new community of this kind of penitents, where maids and married women might be indifferently admitted. It was called, 'The community of the grace of the blessed Virgin.' He caused apartments to be built in St. Mary's church; and he frequently conducted them thither himself. He was sometimes told, that he lost his time, for that such women were never heartily converted; to which he replied: "If I did hinder them but one night from offending God, I should think my time and labour well employed."

Calumny levelled all her artillery at him from every quarter; notwithstanding which, he employed his utmost endeavours to heighten the glory of his order, and settle it on a firm foundation. Some women would have submitted to his discipline; but the great trouble, which the spiritual direction of three of that sex had given him, obliged him to free his society for ever from the perplexing task. Having got his order confirmed by pope Julius III. in 1550, he would have resigned his employment of general; but the Jesuits not permitting him, he continued in it till his death, which happened July the

31st, 1556, in his 66th year. He died thirty-five years after his conversion, and sixteen after his society was founded. He could not be said to die immaturally, with regard to his glory; for he lived to see his followers spread over the face of the whole earth, and giving laws, under him, to almost all nations. He was of a middle stature, rather low than tall, of a brown complexion, bald-headed, his eyes deep set and full of fire, his forehead large, and his nose aquiline. He halted a little, by reason of the wound he received at the siege of Pampeluna; but he managed himself so well in walking, that it was hardly perceived. It was not pretended at first, that Loyola wrought any miracles; but when his canonization began to be talked of, his miracles became innumerable, and were confirmed by all sorts of witnesses. Paul V. beatified him in 1609; Gregory XV. inserted him in the catalogue of saints in 1622; Innocent X. and Clement IX. increased the honours that were paid him.

But whatever honours might be paid Loyola, nothing can be more surprising in his history, than the prodigious power which his order acquired in so few years in the old world, as well as in America. It is surprising how much this order multiplied in a short time, after it was once established. In 1543, the Jesuits were but eighty in all; in 1545, they had but ten houses; in 1549, they had two provinces, one in Spain, another in Portugal, and twenty-two houses. In 1556, when Loyola died, they had twelve great provinces; in 1608, Ribadeneira reckons twenty-nine provinces, two vice-provinces, twenty-one professed houses, 293 colleges, thirty-three houses of probation, ninety-three other residences, and 10,581 Jesuits. And in the last catalogue, which was printed at Rome in 1679, they reckon thirty-five provinces, two vice-provinces, thirty-three professed houses, 578 colleges, forty-eight houses of probation, eighty-eight seminaries, 160 residences, 106 missions, and in all 17,655 Jesuits, of whom 7870 were priests. What contributed chiefly to the prodigious increase of this order, in so short a time, was the great encouragement they received from the popes, as well as from the kings of Spain and Portugal. They received this encouragement for the use it was supposed they might be of to both these powers. Various sects of religion were at that time insulting Popery; in Germany especially, where Lutheranism was prevailing mightily. The Jesuits were thought a proper order to oppose these

insults

insults and incursions; and so far might be useful to the pope. The Spaniard found his account in sending them to the Indies, where, by planting Christianity, and inculcating good manners, they might reduce barbarous nations into a more civilized form, and by that means make them better subjects. The Jesuits were very likely persons to succeed in these employments, whether we consider their manners, discipline, or policy. They carried a great appearance of holiness, and observed a regularity of conduct, in their lives and conversations, which gave them great influence over the people; who, on this account, and especially as they took upon them the education of youth without pay or reward, conceived the highest opinion of, and reverence for them. Their policy too, within themselves, was wisely contrived, and firmly established. They admitted none into their society, that were not perfectly qualified in every respect. Their discipline was rigid, their government absolute, their obedience most submissive and implicit.

They met however, from time to time, with the strongest opposition in several countries; in Spain, and particularly in France. No society ever had so many enemies as the Jesuits have had; the very books, which have been written against them, would form a considerable library. Nor has this opposition been without the justest foundation. How serviceable soever to the see of Rome, to which they have always been most devoutly attached, they have been very pernicious in other countries; and by that means have brought an odium upon their society, which nothing will be able to remove. They have industriously propagated doctrines, which have exposed sovereign princes to slaughter, and states to revolutions; witness the murder of Henry IV. of France, the gun-powder plot in England, &c. &c. They have corrupted morality by mental reserves and logical distinctions to such a degree, that, according to them, the vilest and most profligate wretches in the world may do just what they please, yet not offend against its rules; and for this they have often been thoroughly exposed, more especially in the "Provincial Letters" of M. Pascal. Their power has been upon the decline for some time; and the attempt upon the king of Portugal's life, in which they were not concerned a little, gave a fatal blow to it, which has since been followed by an almost total extirpation.

LUBIENIETSKI (STANISLAUS), in Latin Lubieniecicus, a gentleman of Poland and celebrated Socinian minister, was descended from a very noble family, related to the house of Sobieski, and born at Racow in that kingdom, in 1623. His father, a minister, bred him up with great care under his own eye; and, even while he was a school-boy, brought him into the diet of Poland, in order to introduce him to the acquaintance of the grandees, and instruct him in every thing that was suitable to his birth. He sent him afterwards to Thorn in Saxony, in 1644; where, young as he was, he joined the two Socinian deputies, at the conference then held in that city, for the re-union of different religions among the Reformed. He continued here, and drew up a diary of the conference; and then attended the young count of Niemirycz in his travels, as governor. This employ gave him an opportunity of visiting Holland and France, where he acquired the esteem of several learned men, with whom he conferred on subjects of religion, without disguising his own, or missing the least opportunity to defend it. Upon the death of his father, in 1648 [A], he returned to Poland.

In 1652, he married the daughter of a zealous Socinian, and was appointed coadjutor to John Ciachovius, minister of Siedlieski; and, giving daily fresh proofs of his learning and prudence, the synod of Czarcow admitted him into the ministry, and made him pastor of that church: but, on the Swedish invasion in 1655, he retired to Cracow with his family, where he employed himself in fasting, prayer, and preaching; sometimes in Latin, for the use of the Hungarian Unitarians, who were come thither with prince Ragotki. At the same time he insinuated himself so much into the king of Sweden's favour, that he had the honour of dining at his majesty's table; and the city coming again under the dominion of Poland in 1657, he followed the Swedish garrison, with two other Socinians, in order to pe-

[A] His name was Christopher, as was also that of his father, who died in 1633, at the age of seventy-five. His sire, Andrew Lubienieski, made a great figure at court; when falling into the opinion of Socinus, he resolved to make a sacrifice of all hopes of future preferment, in order to make an open profession of that sect. He even engaged so deeply, that, after he had born the office of a deacon, he entered upon the functions of a mi-

nister, and performed them in several places, at his own expence. He died in 1623, aged seventy-two. He had two brothers, who followed his example, Stanislaus, who died in 1633, at the age of seventy-five; and Christopher, who died at Racow, in 1624, leaving his son Christopher, our author's father, who was a minister of the Socinians at Racow and Lubin. *Bibliotheca Antitrinit.* p. 89. & seq.

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tition that prince, that the Unitarians, who had put themselves under his protection, might be comprehended in the general amnesty, by the treaty of peace with Poland. He arrived at Wolgast in Oct. this year, and was well received by the Swedish monarch, who admitted him, as before, to his table. He also conversed intimately upon his religion with some Swedish lords, which gave great uneasiness to the divines, who endeavoured in vain to hinder it. But when the peace was concluded at Oliva, he had the mortification to see the Unitarians excepted out of the general amnesty granted to all other dissenters from Popery.

Under this disappointment of returning into Poland, he embarked for Copenhagen, in order to seek a settlement there for his exiled brethren. He arrived in that city Nov. 1660, and made himself very acceptable to the Danish nobility. He had an extensive epistolary correspondence, which furnished him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king [B], he was so delighted with it, that he created a new place for him, whereby he was made secretary for transcribing these news-letters for his majesty's use, and he was promised an annual pension for it. The king never saw him at court, but often heard him discourse on religious subjects. He engaged his confessor in a controversy with Lubienietzki, and was present at it himself. So much favour alarmed the Lutheran divines, who giving out that the Polish minister seemed to be in a fair way of making a convert of their prince to Arianism, Frederick found it necessary to tell him privately, that all he could grant him, in behalf of the Unitarians, was to connive at their settling at Altena. Hereupon he returned, in 1661, to Stetin in Pomerania [C]. But the persecution followed him; so that he was obliged to retire from that city, and go to Hamburgh, whither he sent his family the next year 1662. He had now three several conferences with queen Christina, upon points of Socinianism, in the presence of some princes; and the king endeavoured to persuade the magistrates to suffer him to live quietly: but his intercession did not prove sufficient. The Lutheran

[B] Frederic III.

[C] His wife and family were in this town, when it was besieged by the emperor: he was there a little time

before, and, though he retired himself on that occasion to Elbing, yet his wife and family continued at Stetin. Bibl. Antic.

ministers petitioned the magistrates so often, and so earnestly, to banish him, that he was several times commanded to retire. In vain did he represent, that his Danish majesty honoured him with his protection, and that he was innocent; he was forced to give way to the storm; and he accordingly retired to the king at Copenhagen, in 1667.

His next remove was to Fredericksburg, where he obtained leave to settle with his banished brethren, and a promise not to be disturbed in the private exercise of their religion. He acquainted the brethren with this news, and spared no pains nor cost, even to the impairing of his own estate, that he might settle them there; he also supported them at his own expence. But neither did they enjoy this happiness long. The duke of Holstein-Gottorp, without whose knowledge it had been done, at the persuasion of John Reinboht, one of his chaplains, and the Lutheran superintendant, banished them both from that city, and from all his dominions. In this exigence he returned to Hamburgh, by the advice of his friends, who imagined his enemies would now have abated something of their animosity. They had also procured him the title of secretary to the king of Poland, in hopes thereby to oblige the magistrates to let him live quietly in that city: the king of Denmark likewise interceded again for him. Thus supported, he kept his ground a long time against the ministers; but, at last, the magistrates sent him positive orders to remove. This injunction was obtained by the instigation of Edsardhius, a licentiate in divinity, who, being joined by the ordinary ministers, laboured the point with an indefatigable zeal: and, before he could obey their order, he had poison given him in his meat, of which he died, May 18, 1675, having lamented in verse the fate of his two daughters, who fell a sacrifice to the same poison two days before [D]. His body was buried at Altena, against all the opposition that the Lutheran ministers could make. He had obtained a retreat for his banished brethren at Mannheim in the Palatinate, that elector being a prince of latitudinarian principles in matters of religion.

Lubienietski was composing his History of the reformation of Poland at the time of his death, which hindered

[D] His wife also, who had eat but very little of the meat, very narrowly escaped death. Bibl. Ant. fol. 6. It is said the poison was put into his meat by his maid servant, suborned for the purpose. Hist. Reform. Polon. lib. iii. cap. 17. p. 278.

him from completing it. All that was found among his manuscripts was printed in Holland, in 1685, 8vo. with an account of his life prefixed, whence the materials of this memoir are taken. He wrote several books, the greatest part of which, however, have not been printed: the titles of them may be seen in "*Bibliotheca Antitrinitariorum*," p. 165. The most considerable of those which have been published is his "*Theatrum Cometicum*," printed at Amsterdam, 1667, folio [E]. They who had the care of the impression committed so many rogueries, that he was obliged to take a journey to Holland on the occasion. He had a very great literary correspondence throughout all Europe [F].

The Socinians, who look upon him as a saint, if not a martyr, pretend, as is usual in most religious sects, that he was favoured with a very remarkable revelation during the siege of Stetin. Two powerful reasons, say they, engaged Lubienietski to pray, that God would be pleased to cause the siege to be raised: his wife and children were in the town; and there was a Swedish count, who promised that he would turn Socinian, in case Lubienietski could by his prayers prevent the taking of it. This minister, animated by the private interest of his family, and by the hopes of gaining an illustrious profelyte to his religion, continued three weeks fasting and praying; after which he went to meet the count, and assured him that the town would not be taken. The count, and the persons about him, treated this as the effect of a delirium; and were the more confirmed in that opinion, as Lubienietski fell sick the moment he left them. But they were all extremely surprised, when, at the end of six days, there came news that the siege was raised; since it was impossible that any person should have acquainted Lubienietski with that good news, when he first told it. However, when the count was called upon to perform his promise, he answered, "That he had applied to God, in order to know whether he should do well to embrace that minister's religion, and that God had confirmed him in the Augsburg confession."

[E] This contains, among other things, the "*History of Comets from the Flood to 1665*." "Comet." shews his correspondence with the most famous men in Europe concerning comets.

[F] The first part of his "*Theat.*"

LUBIN (NICHOLAS), an Austin friar, and geographer to the French king, was born at Paris, Jan. 29, 1624, took
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the monk's habit early, passed through all the offices of his order, became provincial-general of the province of France, and at last assistant-general of the Austin monks of France at Rome. He applied himself particularly to the subject of the benefices of France, and of the abbies of Italy, and acquired that exact knowledge therein, which enabled him to compose, both in France and at Rome, "The geographical Mercury;" "Notes upon the Roman martyrology, describing the places marked therein;" "La Pouille of the French abbies;" "The present state of the abbies of Italy;" "An account of all the houses of his order; with a great number of maps and designs, engraved by himself." He also wrote notes upon "Plutarch's Lives;" and we have geographical tables of his, printed with the French translation of Plutarch by the abbé Tallemant. He also prepared for the press notes to archbishop "Usher's Chronology;" "A Description of Lapland;" and several other works; especially "A Geography of all the places mentioned in the Bible," which is prefixed to "Usher's Annals." He likewise wrote notes upon "Stephanus de urbibus." He died in the convent of the Austin fathers in St. Germain, at Paris, March 17, 1695, aged 71.

LUBIN (EILHARD), one of the most learned Protestants of his time, was born at Westersted, in the county of Oldenburg, March 24, 1656, of which place his father was minister, who sent him first to Leipsic, where he prosecuted his studies with great success, and for further improvement went thence to Cologne. After this he visited the several universities of Helmstadt, Strasburg, Jena, Marburg, and, last of all, Rostock, where he was made professor of poetry in 1595. Having read there lectures with great applause for ten years, he was advanced to the divinity chair in the same university, in 1605. In 1620, he was seized with a tertian ague, which he laboured under for ten months, before it put a period to his life in June 1621. He has the character of having been a good Grecian, and well skilled in the Latin tongue, in which he made good verses. He was both a poet and an orator, a mathematician and a divine. He published several books, the titles of which are inserted below [A].

But

[A] These are, 1. "Antiquarius, interpretatio." 2. "Clavis Græcæ
"five priscorum & minus usitatorum "linguæ." 3. "Anacreon, Juvenal,
"vocabulorum brevis & dilucida in- "and Persius, with notes;" "Horace
"and

But that which made the most noise was his "Phosphorus de prima causa & natura mali, tractatus hyper-metaphysicus, &c. printed at Rostock in 1596," and reprinted there in 8vo. and 12mo, in 1600; "Phosphorus; or an hypermetaphysical treatise concerning the origin and nature of sin." In this piece he established two co-eternal principles (not matter and a vacuum, or void, as Epicurus did, but) God and the nihilum, or nothing. God, he supposed, is the good principle, and nothing the evil principle. He added, that sin was nothing else but a tendency towards nothing; and that sin had been necessary, in order to make known the nature of good; and he applied to this nothing all that Aristotle says of the first matter. This being answered by Grawer [B], our author published a reply, intituled, "Apologeticus quo Alb. Graw. calumniis respond. &c. i. e. A defence, in answer to Grawer's calumnies," printed at Rostock, and reprinted there in 1605 [c]. He likewise published the next year, "Tractatus de causa peccati, ad theologos Augustinæ confessionis in Germania; i. e. A tract on the cause of sin, directed to the divines of the Aufburg confession in Germany." But, notwithstanding all these works, posterity takes him to have been better acquainted with polite literature than with divinity [D].

He was twice married, had no issue by his first wife, who lived with him seven years; but his second, who was daughter of William Lauremburg, an eminent physician, brought him nine children.

Bayle &
Moréri.

"and Juvenal, with a paraphrase;" the "Anthologia, with a Latin version;" "Epistolæ veterum Græcorum, Græcè & Latinè, cum methodo conscribendarum epistolarum, Græcè & Latinè;" "Commentaries upon some of the Epistles of St. Paul;" "Monotestaron, five historia evangelica, &c. &c." "Nonnus Dionysius, in Greek and Latin, at Francfort, 1605," 8vo. "Latin Poems," inserted in the third volume of "Deliciæ poetarum Germa-

"norum."

[B] In a piece, intituled, "Anti-Lubinus, sive Elenchus paradoxorum Lubini, &c. de prima causa & natura mali, Magdeburg, 1608," 4to.

[c] Grawer answered him, in a piece, intituled, "Responsio ad elumbem Lubini apologeticum," printed by way of appendix to his Anti-Lubinus.

[D] Baillet, vol. I. of the Ant. p. 397.

LUCAN (MARCUS ANNÆUS), a Latin poet, was born at Cordova in Spain, about A. D. 39, being the son of Annæus Mela, brother of Seneca the philosopher. He was educated under the preceptors Polemon, Virginius, and Cornutus; the first an able grammarian, and the others
eminent

eminent masters of polite literature and philosophy. Lucan made so quick a proficiency under their instructions, that he composed excellent declamations, both in Greek and Latin, at the age of fourteen, and became the rival of Persius. With these accomplishments, he grew so much into the favour of the emperor Nero, that he was raised to the posts of augur and quæstor before the age prescribed by the laws. He married Pollia Argentaria, a lady not less illustrious for her erudition, than for her birth and beauty; as we learn from Statius, Martial, Sidonius Apollinaris, and others. He incurred the emperor's displeasure, by his poem of "Orpheus's descent into hell," which carried the crown of poetry in Pompey's theatre. He alledged, that the Poet had acted herein contrary to his commands, by which he was directed to pronounce another poem, upon the subject of Niobe, on that occasion. In short, Nero was highly incensed, and treated Lucan so ill afterwards, as to force him into the conspiracy of Piso; which being discovered, he was condemned to death, and had his veins cut, after the example of his uncle Seneca. He died anno 65, in the tenth year of Nero, and was interred in the gardens at Rome. Some persons tell us, there is the following inscription to be seen at this day, in the church of St. Paul at Rome: "Marco Annæo-Lucano "Cordubensi poetæ beneficio Neronis fama servata." He wrote several besides his "Pharsalia [A]," which indeed is rather a history of the civil wars, than a true poem, none of the rules of poetry being observed in it: so that he has obtained thereby the character of a great and elevated genius, but irregular and uneven. His style is raised, and his thoughts brilliant, but often without solidity.

[A] We have already taken notice of his "Orpheus;" mention is also made of a "poem upon the burning of Rome," and another "in praise of his wife Pollia." We are also told that he wrote "Saturnalia," "ten books of woods," several epistles, and a "speech against Octavius Sagitta," whom he had condemned to death for the murder of Pontio, &c.

LUCAS (RICHARD), a learned English divine, of Welsh extraction, was son of Mr. Richard Lucas, of Presteign in Radnorshire, and born in that county in 1648. After a proper foundation of school learning, he was sent to Oxford, and entered of Jesus college, in 1664. Having taken both his degrees of arts, he entered into holy orders about 1672, and was for some time master of the free-school at Abergavenny; but being much esteemed

for his talents in the pulpit, he was chosen vicar of St. Stephen's Coleman-street London, and lecturer of St. Olave Southwark, in 1683. He took the degree of doctor in divinity afterwards, and was installed prebendary of Westminster in 1696. His sight began to fail him in his youth, but he lost it totally about this time. He died in June 1715, and was interred in Westminster abbey; but no stone or monument marks his grave there at present. However, he was greatly esteemed for his piety and learning, and his writings will preserve his fame to late posterity [A]. He left a son of his own name, who was bred at Sydney-college, Cambridge, where he took his master of arts degree, and published some of his master's sermons.

Wood &
Moreri.

[A] These are: "Practical Christianity;" "An enquiry after happiness;" "The morality of the gospel;" "Christian thoughts for every day of the week;" "A guide to heaven;" "The duty of servants;" and several other "Sermons," in five volumes.

LUCAS (PAUL), a great French traveller, was the son of a merchant at Rouen, and born there in 1664. From his youth he felt a strong inclination for voyaging; and it should seem as if he had had ample opportunity of gratifying it; for he went several times to the Levant, Egypt, Turkey, and several other countries. He brought home a great number of medals and other curiosities for the king's cabinet, who made him his Antiquary in 1714, and ordered him to write the history of his travels. Lewis XV. sent him again to the Levant in 1723, whence he brought abundance of rare things for the king's library; particularly medals and manuscripts. His passion for travelling rising again in 1736, he went to Madrid; and died at Madrid 1737, after an illness of eight months. His travels consist of several volumes: they are passably written, and amusing enough; yet not of the first authority, as being supposed to set forth some things bigger than the life, and some that are contrary to it.

LUCIAN, a Greek author, was born at Samosata, the capital of Comagenia; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan [A]. His birth was mean; and his father, not being able

[A] Moreri. But Mr. Moyle says age of Lucian; and it appears that he had taken some pains to adjust the age of Lucian; and it appears that he had fixed the fortieth year of his age

able to give him any learning, resolved to breed him an engraver, and in that view put him an apprentice to his brother in law. Being ill used by his uncle, for breaking a table which he was polishing, he took a dislike to the business, and applied himself to the study of polite learning and philosophy; being encouraged thereto by a dream, which he relates in the beginning of his works; a dream, which evidently was the product of his inclination to letters. He tells us also himself, that he studied the law, and practised some time as an advocate; but growing out of conceit with the wrangling oratory of the bar, he threw off this gown, and took up that of a rhetorician. In this character he settled himself first at Antioch; and passing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country, by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him register of Alexandria in Egypt [B]. He tells us himself, that, when he entered upon this office, he was in extreme old age, and had one leg in Charon's boat [C]. Suidas will have it that he was torn to pieces by dogs.

Lucian was not only one of the finest wits of his own time, but of all antiquity. He was a perfect master in the great art of mixing the useful with the entertaining. We see every where that fire and delicate raillery, which is the characteristic of the antique taste. He perpetually throws such a ridicule upon the gods and philosophers of paganism, and upon their follies and vices, as inspires a hatred and contempt of them. Those who represent him as an impious person, without any religion, have reason enough for that accusation, if religion be made to consist in the theology of the pagan poets, or in the extravagant opinion of philosophers. But if there is no ground to accuse him of impiety or atheism with respect to the existence or wor-

to the 164th year of Christ, and the fourth of Marcus Antoninus; and consequently, his birth to the 124th year of Christ, and the eighth of Adrian. Dissertation upon the age of the Philopatri in "Moyle's posthumous works," vol. i. p. 363. edit. 1726, 8vo.

[B] Valerius's notes on Marcellinus, p. 398; and on Eusebius, p. 147; his word in Latin is "hypomnematographus." This however is not absolutely

certain; some say he was an assessor, others a procurator; and Mr. Dodwell, in his Lectures, will have him to be præfectus augustialis, or governor of Egypt: but this last must be a mistake, since Lucian himself, in his "Apologia pro mercede conductis," says, that the post he was then in was a step to the government of a province.

[C] Lucian's Apologia, &c.

ship of the true God, since he hath no where in his writings denied either the one or the other; so, on the other side, the notion started by some persons, that he was a Christian, has no better foundation. Indeed, if the dialogue “De peregrinis” had been written by him, it would have been probable enough that he was initiated into the Christian mysteries; but that piece is not of his composition, being written by a person who had seen St. Paul [D]. Lucian’s right to this piece, however, is not disputed by a late writer of our own, who, at the same time, questions his title to the *Dea Syria*, because the author, whoever he was, seems to have been a pagan, who gave credit to prodigies, oracles, and the power of the Gods, which was not Lucian’s case; yet he is allowed to be a monkey, that could assume any shape, imitate any person, and write in any dialect that served his purpose [E].

[D] Moreri. [E] Remarks upon Eccl. Hist. p. 147, to 158, first ed.]

LUCILIUS, an ancient Latin Poet, and a Roman Knight, was born about the year of Rome 605. He served under Scipio Africanus in the war with the Numantines, and was very much esteemed by him and Lælius. He wrote thirty books of “Satires,” in which he lashed several persons of quality by name, and in a very sharp manner. It is pretended, that he was the first inventor of that kind of poem. The opinion is grounded chiefly on these words of Horace :

Sat. I.

“ Quid , cum est Lucilius ausus
“ Primus in hunc operis componere carmine morem ? ”

They quote also a passage from Quintilian; and these words from the elder Pliny, “ si hoc Lucilius, qui primus “ condidit styli nasum, dicendum sibi putavit.” Quintilian’s words are, “ Satira quidem tota nostra est, in qua “ primus insignem laudem adeptus est Lucilius.” Nevertheless, Mons. Dacier has maintained, with a great deal of probability, that Lucilius only gave a better turn to that kind of poem; and wrote it with more wit and humour, than his predecessors Ennius and Pacuvius had done. There is nothing extant of all his works, but some fragments of his “ Satires,” which Bayle thinks a considerable loss, because they would have acquainted us with a great many curious

In Præfat.

X. 1.

Pref. to 6th
tom. of Da-
cier’s Ho-
race.
D. & in
voce.

particulars. These fragments have often been printed with the fragments of Ennius, Accius, Publius Syrus, &c.

LUCRETIUS (TITUS CARUS), an ancient Roman poet, was descended of an eminent family; born in the 2d year of the 171st olympiad, probably at Rome; and educated at Athens, under Zeno [A], and Phædrus, at that time the ornaments of the Epicurean sect. He was much esteemed for his learning and eloquence, and is commended by Cicero and Velleius Paterculus; in reality, his reputation was so great, that there is room to believe he would have left posterity only the desire of imitating his productions, and the glory of following him, if he had lived longer; but he died in the flower of his age, of a phrenzy, occasioned by a love philtre given him by Lucilia his wife, who was fond of him to distraction. However, he had some lucid intervals, in which, to divert himself, he wrote his six books, "De natura rerum [B]." It is said, that he dispatched himself in the 181st olympiad, that is, in the year of Rome 700 [C], and the 42d of his age.

Though nobody ever wrote bolder against a providence, yet he is said to have been an honest man; and his poem is interspersed with several beautiful maxims against immorality. His poem has been translated into French by the abbot de Mazolen, and into English by Mr. Creech. The former version is as generally condemned, as the latter is generally esteemed. An English translation of it in prose was published in 1743, 2 vols. 8vo. with plates by Guernier.

Moreri.
Bayle.

[A] This was Zeno the Sidonian a different person from Zeno the stoic. *Jenius de script. philosoph. p. 112.*

[B] Cicero ad Quint. tract. lib. ii. *epist. 11. Paterculus in lib. ii. c. 36.*

[C] Sir Thomas Pope Blount says, he flourished in the year of Rome 646, and therefore supposes him to be born about 620; a great difference from the common opinion.

LUDLOW (EDMUND), a chief of the republican party in the civil wars of England in the last century, was descended of an ancient and good family, originally of Shropshire, and thence removed into Wiltshire, in which county he was born, at Mayden-Bradley, about 1620. After a proper foundation in grammar, he was sent to Trinity-college in Oxford, took the degree of bachelor of arts there in 1636, and removed to the Temple, to study the genteel part of the law, in the view of serving his country in parliament, where his ancestors had frequently represented

presented the county. His father, sir Henry Ludlow, died in the long parliament, which met Nov. 1640; and, being warmly against the court, he encouraged his son to engage as a volunteer in the earl of Essex's life-guard. In this station he appeared against the king, at the battle of Edge-Hill, in 1642; and, having, raised a troop of horse the next summer, 1643, he joined sir Edward Hungerford in besieging Wardour-Castle. This being taken, he was made governor of it; but being retaken the following year, 1644, by the king's forces, he was carried prisoner to Oxford, whence being released by exchange, he went to London, and was appointed high-sheriff of Wiltshire by the parliament. After this, refusing a command under the earl of Essex, he accepted the post of major in sir Arthur Haslerig's regiment of horse, in the army of Sir William Waller, and marched to form the blockade of Oxford; but being presently sent from thence, with a commission from sir William, to raise and command a regiment of horse, he went into Wiltshire for that purpose, and succeeded so far in it, that he joined Waller with about five hundred horse, and was engaged in the second battle fought at Newbury. But, upon new modelling the army, he was dismissed with Waller, and came not into play again in any post, civil or military, till 1645, when he was chosen a knight of the shire in the parliament for Wiltshire [A].

Soon after the death of the earl of Essex, Sept. 1646, by a conversation with Cromwell, who expressed a dislike to the parliament, and extolled the army, our colonel was persuaded, that the arch-rebel had then conceived the design to destroy the civil authority, and set up for himself, wherein Ludlow always opposed him. In which spirit he gave a No in the house, as loud as he could, against the vote for returning Cromwell thanks, on his shooting Arnell, the agitator, and thereby quelling that faction in the army. In the same republican spirit, he joined in the vote for non-addressing the king, and in the declaration for bringing him to a trial. And soon after, at a conference with Cromwell and the grandees of the army, he harangued upon the necessity and justice of the king's execution, and, after that, the establishment of an equal commonwealth [B]. He also brought the Wiltshire people to agree to the

See art.
LIL-
BURNÉ.

[A] In the room of his father, who died in 1643.

[B] In this he differed from Lilburne, who was for new modelling the parliament first, and then putting the king to death. Ibid.

raising of two regiments of foot, and one of horse, against the Scots, when they were preparing to release the king from Carilbrook-castle. After which, he went to Fairfax, at the siege of Colchester, and prevailed with him to oppose the entering into any treaty with the king; and in the same spirit, when the house of commons, on his majesty's answer from Newport, voted, that his concessions were ground for a future settlement, the colonel not only expressed his dissatisfaction therewith, but had a principal share both in forming and executing the scheme of forcibly excluding all that party from the house by colonel Pride, 1648. Agreeable to all these proceedings, he sat upon the bench at the trial and condemnation of the king, concurred in the vote that the house of peers was useless and dangerous, and became a member of the council of state.

When Cromwell succeeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he nominated Ludlow lieutenant-general of horse in that kingdom; which being confirmed by the parliament [c], Ludlow went thither, and discharged the employ with diligence and success, till the death of Ireton, lord-deputy, Nov. 1651 [d]; upon which he acted as general, by an appointment from the parliament commissioners, but without that title, which Cromwell, of whose ambitious views he constantly expressed a jealousy, as constantly found one pretext or other to keep from being conferred upon him; and in the following year, 1652, Fleetwood went thither with the chief command. Soon after this, the rebellion being suppressed, a good part of the army was disbanded, the pay of the general and other officers reduced, and necessary steps taken for satisfying the arrears due to them, which Ludlow says fell heavier upon him than others, as, in supporting the dignity of the station, he had spent upwards of 4500 l. in the four years of his service here, out of his own estate, over and above his pay.

Whilst these things were settling in Ireland, Cromwell was become sovereign, and had taken the title of protector. This being esteemed an usurpation by Ludlow, he did all that lay in his power to hinder the proclamation from being read in Ireland; and being defeated therein, he dispersed a treasonable paper against him, called, "The mento:" whereupon he was dismissed from his post in the army, and ordered not to go to London by Fleetwood,

[c] This is reckoned one of the most refined pieces of Cromwell's politics. a staunch republican, in his Memoirs, and runs out into the highest eulogium of him.

[d] He laments Ireton's death, as

whom the protector had lately made deputy of Ireland. But being succeeded shortly after by Cromwell, and less narrowly watched, he found means to escape and cross the water to Beaumaris; but was seized there, first by an order from Henry Cromwell, and then by another from Whitehall, till he subscribed an engagement, never to act against the government then established. But this subscription being made with some reserve, he was pressed, on his arrival to London, Dec 1655, to make it absolute; which he refused to do, and endeavoured to draw major-general Harrison, and Hugh Peters, into the same opinion. So that Cromwell, after trying to prevail upon him to subscribe, in a private conference, to no purpose, had him served with an order from the council of state, to give security in the sum of 5000*l.* not to act against the new government, within three days, on pain of being taken into custody. Not obeying the order, he was apprehended by the president's warrant; but the security being given by his brother Thomas Ludlow, though, as he says, without his consent, he went into Essex, where he continued till Oliver was seized with his last sickness. He was returned in the new parliament, which was called upon Richard's accession to the protectorate; and, through the confusion of the times, suffered to sit in the house without taking the oath required of every member, not to act, or contrive any thing, against the protector. He was very active in procuring the restoration of the Rump parliament; in which, with the rest, he took possession of his seat again, and the same day was appointed one of the committee of safety. Soon after this, he obtained a regiment, by the interest of Sir Arthur Haslerig; and in a little time was nominated one of the council of state, every member of which took an oath to be true and faithful to the commonwealth, in opposition to Charles Stuart, or any single person. He was likewise appointed by parliament one of the commissioners for naming and approving officers in the army.

But the Wallingford-house party, to remove him out of the way, recommending him to the parliament, for the post of commander in chief of the forces in Ireland, in the room of Henry Cromwell, he arrived, with that command, at Dublin, in August 1659; but in September, receiving Lambert's petition to parliament, for settling the government under a representative and select senate, he procured a counter petition to be signed by the officers of the army near Dublin, declaring their resolution of adhering

closely to the parliament; and soon after, with the consent of Fleetwood, set out for England. On his arrival at Beaumaris, hearing that the army had turned the parliament out of the house, and resumed the supreme power, he hesitated a while about proceeding on his journey, but at length resolved upon it; and on his arrival at Chester, finding an addition made to the army's scheme of government, by which all the officers were to receive new commissions from Fleetwood, and that a committee of safety was appointed, consisting of twenty-one members, of which he was one; and that he was also continued one of the committee for nomination of officers; he set out for London the next day, and arrived there Oct. 29, 1659. However, the Wallingford-house party prevailing to have a new parliament called, Ludlow opposed it with all his might, in defence of the Rump, and proposed to qualify the power of the army by a council of twenty-one under the denomination of the Conservators of liberty; which being turned against his design in it, by the influence of the Wallingford-house party, he resolved to return to his post in Ireland, as he accordingly did; but had the satisfaction to know, before he left London, that it was at last carried to restore the old parliament, which was done two or three days after, viz. Dec. 25. But he was so far from being well received in Ireland, that Dublin was barred against him; and landing at Duncannon, he was blockaded there by a party of horse, pursuant to an order of the council of officers, who likewise charged him with several crimes and misdemeanors against the army. He wrote an answer to this charge; but, before he sent it away, received an account, that the parliament had confirmed the proceedings of the council of officers at Dublin against him; and, about a week after, he received a letter from thence, signed William Lenthall, recalling him home.

Upon this, he embarked for England; and, in the way, at Milford-Comb, found, by the public news, that Sir Charles Coote had exhibited a charge of high-treason against him. This news quickened his diligence to reach London, and on his arrival there he took his place in the house; and, obtaining a copy of his charge, moved to be heard in his defence, but never was. This motion was made Feb. 1, 1660, according to our present reformation of style; and Monk, marching into London two days after, was waited upon by Ludlow, who, in a conference with that artful instrument of the king's restoration, was remarkably

markably out-witted by him [E]; and, in another visit soon after, was persuaded, that Monk intended to settle the nation in the form of a republic. But being soon undeceived, he first applied to Sir Arthur Haslerig, to draw their scattered forces together to oppose Monk; and that proposal not being listened to, he endeavoured, with the other republicans, to evade the dissolution of the Rump, by ordering writs to be issued to fill up the vacant seats; but the speaker refused to sign the warrants. He also pressed very earnestly to be heard concerning the charge of high-treason, lodged against him from Ireland, to no purpose; so that when the members, secluded in 1648, returned to the house, with Monk's approbation, he withdrew himself from it; and being now convinced that Monk's design was to restore the king, he began to provide for his own safety, and to guard against the evil day, which, with respect to him, he found approaching very fast.

However, being elected for the borough of Hindon (part of his own estate) in the convention parliament, which met the 24th of April, 1660, he took his seat soon after in the house of commons, in pursuance of an order he had received, to attend his duty there. He now also sent orders to collect his rents, and dispose of his effects in Ireland; but was prevented by Sir Charles Coote, who seized both, the stock alone amounting to 1500*l*. [F]; and on the vote in parliament, to seize all who had signed the warrant for the king's execution, he escaped, by shifting his abode very frequently. During his recess, the house was busy in preparing the bill of indemnity, in which he was, more than once, very near being inserted, as one of the seven excepted persons; and a proclamation being issued soon after the king's return, for all the late king's judges to surrender themselves in fourteen days time, on pain of being left out of the said act of indemnity, he consulted with his friends, whether he should not surrender himself, according to the proclamation. Several of these, and even Sir Harbottle Grimston, the speaker,

[E] Ludlow telling him, that he had lately met with one Mr. Courtney, who said he was his relation, and boasted in his liquor "that his cousin Monk would do great things for the king:" but, upon Ludlow's objecting the cousin's public declarations to the contrary, he began to doubt, and said, "That his cousin being a

"man of honour, he feared he would be as good as his word" "Yea," said Monk, "if there were nothing in it but that, I must make good my word, and will too." Ludlow's *Memoirs*.

[F] His estate lay at Ballymagger. *Ibid*.

advised

advised him to surrender, and engaged for his safety; but he chose to follow the friendly council of lord Ossory, son to the marquis of Ormond, and determined to quit England. He instantly took leave of his friends, and went over London-Bridge in a coach, to St. George's church in the borough of Southwark; where he took horse, and travelling all night arrived at Lewes, a sea-port town in Sussex, by break of day the next morning. Soon after, he went on board a small open vessel prepared for him; but, the weather being very bad, he quitted that, and took shelter in a larger, which had been got ready for him, but struck upon the sands in going down the river, and lay then a-ground. He was hardly got aboard this, when some persons came to search that which he had quitted, without suspecting any body to be in the boat which lay ashore, so that they did not examine it, by which means he escaped; and waiting a day and a night for the storm to abate (during which the master of the vessel asked him, whether he had heard that lieutenant-general Ludlow was confined among the rest of the king's judges), the next morning he put to sea, and landed at Dieppe that evening, before the gates were shut.

Soon after his going off, a proclamation was published, for apprehending and securing him, with a reward of 300l; one of these coming to his hands, in a packet of letters, wherein his friends earnestly desired he would remove to some place more distant from England, he went first to Geneva; and after a short stay there, passing to Lausanne, settled at last at Vevay [G], in Switzerland, though not without several attempts made to destroy him, or deliver him to Charles II. There he continued under the protection of those states [H], till the Revolution in 1688, in which he was earnestly desired to have been an assistant, as a fit person to be employed to recover Ireland from the papists. In this design, he came to England, and appeared so openly at London, that an address was presented by King William, from the house of commons, Nov. 7, 1689, that his majesty would be pleased to put out a proclamation for the apprehending of colonel Ludlow, attainted for the murder of Charles I. upon which he re-

[G] Mr. Addison was shewn his house, over the door of which he read this inscription, "Omne solum sorti patria, quia patris." "The first part," says Addison, "is a piece of

"verse in Ovid, as the last is a cant of his own." Travels, &c.

[H] See a particular account of these in his memoirs.

turned to Vevay, where he died in 1693, in his 73d year. Some of his last words were wishes for the prosperity, peace, and glory of his country. His corpse was interred in the best church of the town, in which his lady erected a monument in her conjugal affection to his memory [1].

His character is seen in the fullest light, by contrasting him with his antagonist Cromwell; it being very clear, that, if we except their bravery, there could not be two more different men in the world. Ludlow was sincerely and steadily a republican; Cromwell not wedded to any kind of government, but of all kinds liked that the least. Ludlow spoke his mind plainly, and was never taken for any other than he professed himself to be; Cromwell valued himself upon acting a part, or rather several parts, and all of them equally well: and when he performed that of a commonwealth's-man, he performed it so admirably, that though Ludlow knew him to be a player by profession, yet he now thought he had thrown off the mask, and appeared what he really was. Ludlow was entirely devoted to the parliament, and would have implicitly obeyed their orders upon any occasion whatsoever, especially after it was reduced to the Rump; Cromwell never undertook any business for them, but with a view principally to his own. After his death, came out the "Memoirs of Edmund Ludlow, esq; &c. Switzerland, printed at Vevay, in the canton of Bern, 1698," in 2 vols. 8vo. and there was a third volume, with a collection of original papers, published in 1699, 8vo. The same year a French translation of the two first volumes was printed in the same size at Amsterdam. Another edition of the whole was printed in folio, at London, 1751 [K].

[1] This is inserted in his Memoirs.

[K] The two first volumes were attacked in 1698, in a pamphlet, intitled, "A modest vindication of Oliver Cromwell;" the author of which published another piece against the third volume of the Memoirs, intitled, "Regicides not Saints." And, in 1691, "A letter from major-general Ludlow to E. S. (Edward Seymour)

"&c. Amsterdam." Mr. Wood observes, it was printed at London, and was written by way of preface of a larger work to come, to justify the murder of king Charles I. not by Ludlow, but by some malevolent person in England: in answer to which, there came out "The Plagiary exposed, &c. Lond. 1691," 4to, said to be written by Mr. Butler, the author of Hudibras.

LUDOLPH (JOB), the celebrated Ethiopic historian, was descended of a family, several of whom were senators, at Erford, the capital city of Thuringia, where he was born, June 15, 1624. He discovered in his infancy

fancy the happiest dispositions, which indeed must needs have been very strongly rooted in his nature, to enable him to resist the bad education and contagious examples of his time. He was only five years old, when there arose in his country several civil commotions, whose continuance was long and bloody. The war was every body's business; and the sciences lay in such neglect, that the magic of Hildebrand, or other visions of the like sort, were the only study of the youth. But this unlucky conjuncture did not, however, draw Ludolph from following a better course. He diligently joined himself to the small number of learned men that composed the university of Erford, and took at least a tincture of all the different branches of science, which were cultivated by them. In the extreme thirst which he had for knowledge, nothing appeared useless or indifferent. Music had a share of his attention, as well as other sciences. He did not even omit learning to write a good hand.

As there was a celebrated professor of the law at Erford, named Muller Lodolphus, he learned the first principles of jurisprudence under him; but soon quitted that study for the languages, to which he had a particular turn; among these the most difficult, and least known, raised his curiosity most. It was a small matter for him, at twenty years of age, to understand Greek, Hebrew, and Arabic: he had a strong fancy for the Ethiopic language; and although he found little assistance among the learned, yet he made, in a short time, such a proficiency in it, that he composed an Ethiopic grammar. At length he resumed the study of the law, under Muller; and having acquired a masterly knowledge therein, he resolved to travel abroad for further improvement.

In this spirit, he went first to Holland, and thence to France, where he ran through the principal towns, spent two months at Saumur, and resided some time at Paris; but, being driven thence by the civil wars, he went to Rome, and at last to Sweden, in the view of visiting queen Christina, much celebrated for her virtues, and her patronage of the learned. After six years travels, he returned to Erford, where he paid the last duties to his father, who died about this time. As soon as he had settled his private affairs, he became useful to the public, in the business of counsellor of state; he sustained that character for the space of eighteen years, during which he was often deputed to assist at the diets that were held for reconciling the differences

differences between the duke of Saxony and the archbishop of Mentz.

These troublesome occupations drew him with reluctance from his studies; he desired impatiently to retire from business in order to devote himself wholly to literature. The difficulty was to bring his prince to consent to it; at last, however, he prevailed. Frederic III. in consideration of his long services, granted his request, and at the same time made him an honorary counsellor, with a suitable elege. Thus master of himself, he chose for his residence the city of Francfort, which, by the great number of inhabitants, and its extensive commerce, seemed to facilitate the learned correspondence which he proposed to keep up in several countries. But he was no sooner settled here with his family, than the elector Palatine put him at the head of his administration, and made him his treasurer. This change of situation carried him abroad a second time. He was sent twice into France, and, during his residence there, visited the libraries at Paris, and made use of all the helps he could find in them for a perfect understanding of the Oriental languages. At length he returned to Francfort, where, following his first design, he passed the remainder of his days, wholly and solely employed in revising and methodizing the works he had composed for the public [A]. He died there April 8, 1704, at almost fourscore years of age, universally lamented.

[A] His works are as follow,
 "Schola Latinitatis, &c. Gothæ,
 "1672," 8vo. "Historia Ethiopica,
 "&c. Franc. 1681," fol. "Epistola
 "Ethiopice scripta, 1685," fol. "De
 "bello Turcico feliciter conficiendo,
 "&c. Franc. 1686," 4to. "Remar-
 "ques sur les pensées en jouez & feri-
 "eux, &c. Leipzig, 1689," 8vo. "E-
 "pistolæ Samaritanæ Sichemetarum
 "ad Jobum Ludolphum, &c. Lips.
 "1688," 4to. Specimen commentarii
 "in historiam Ethiopicam, 1687."
 "Commentarius in historiam Ethiopi-
 "cam, &c. Franc. 1691," fol. "Ap-
 "pendix ad hist. Ethiopicam illiusque
 "commentarium, &c. ibid. 1693,"
 "fol. "Jugement d'un anonyme sur
 "une lettre à un ami touchant une
 "système d'etymologies Hebraïque."
 "Dissertatio de locustis, &c. Franc.

"1694," fol. "Grammatica Amha-
 "rica linguæ quæ est vernacula He-
 "byhinoram, ibid. 1698," fol. "Lexi-
 "con Amharico-Latinum, &c. ibid.
 "1698," fol. "Lexicon Ethiopico-
 "Latinum, ibid. editio secunda, 1699,"
 "fol. "Grammatica linguæ Ethiopicæ,
 "editio secunda, ibid. 1702," fol.
 "Psalterium Davidis, Ethiopice & La-
 "tinè, &c. ibid. 1701," 4to. "Thea-
 "tre historique de ce que s'est passé
 "en Europe, pendant le xvii siècle," in
 "German, "avec des figures de Romain
 "de Hoog," ibid. two vols. fol. "Con-
 "fessio fidei Claudii Regis Ethiopicæ,"
 "&c. in 4to. The Ethiopic history was
 "found fault with by the abbé Renaudot,
 "Thevenot, M. Piques, the abbé
 "Le Gend; of which see more in
 "art. RENAUDOT.

He understood five and twenty languages: Hebrew, and that of the Rabbins; the Samaritan, Chaldee, Syriac, Arabic, learned, literal, and vulgar; Greek, learned and vulgar; Ethiopic, learned and vulgar, called Amharic; Coptic, Persian, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Slavonic, and the ancient language of Slavonia, and of the Finnes. He was equally esteemed for his manners, as for his talents; very knowing and very communicative; hardy and indefatigable in pains-taking, and so much inured to study, that he had always a book open before him at his ordinary repasts. Adroit in business, as a counsellor; expert, both in the thorny and tumultuary affairs of state, and in the laborious researches of learning. He left a son, Christian Ludolph, who was the only child he had, and was counsellor and secretary to the duke of Saxe-Eysenach.

Lives and
characters
of the most
illustrious
persons,
British and
foreign,
who died in
the year
1712, 8vo.

LUDOLPH (HENRY WILLIAM), was a native of Erfurt, a principal town of Thuringia in Germany, and born in 1655. He was son to George Henry Ludolph, a counsellor of that city, and nephew to the famous Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lenthe, envoy from Christian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulness and ability, recommended him afterwards to Prince George of Denmark, and in 1680 he became his secretary. This office he enjoyed for some years, till he was seized with a violent distemper, which entirely incapacitated him for it. On this account he was discharged, with the allowance of a handsome pension. After his recovery, he took a resolution to visit some foreign countries; but he did not make the common tour, as his design was to see those places, and understand those languages that were uncommon. Muscovy at that time was hardly known to travellers: he therefore determined to visit it; and, as he had some knowledge of the Russian language before he left England, he easily became acquainted with the principal men of that northern country. He met with some Jews here, with whom he frequently conversed: he was so great a master of the Hebrew tongue, that he could talk with them in that language; and he gave such uncommon proofs of his knowledge, that the Muscovite priests took him for a conjuror.

Ludolph understood music, and could play very well on many sorts of instruments. He had the honour to play before the Czar at Moscow; and the Muscovites were then such strangers to music, that he expressed the most wonderful surprize, as well as the most exquisite delight at it. This prince, by his travels afterwards into several parts of Europe, rendered himself very knowing and accomplished in many arts, of which he and his country were before extremely ignorant. Ludolph returned to London in 1694, when he was cut for the stone. As soon as his health would permit, in return for the civilities he had received in Muscovy, he set himself to work to write a grammar of their language; by which the natives might be taught their own tongue in a regular form. This book was printed by the university press at Oxford, and published 1696. This essay, as he says in his preface, he hoped might be of use to traders and travellers; as it was an introduction to the knowledge of a language, which was spoken through a vast tract of country, from Archangel as far as Astracan, and from Ingermania as far as the confines of China.

Ludolph did not end his travels with seeing Muscovy and the adjacent countries. He had a great desire to go into the East, and to inform himself of the state of the Christian church in the Levant. He began this journey in March 1698, and, Nov. following, arrived at Smyrna. Hence he travelled to Jaffa, from Jaffa to Jerusalem, from Jerusalem to Cairo; and made all useful observations relating to the productions of nature and art, to the government and religion, of the countries through which he passed. The conversation he had with the commander of a Turkish ship in his passage to Alexandria is not the least remarkable thing in his travels. While he was on board, he was reading our Saviour's sermon on the mount in the New Testament in Arabic, which was printed in that language at the charge of Mr. Boyle. The captain, having listened some time, asked, "what book that was?" to which Ludolph answering, "that it was the system of the Christian religion," he replied, "that could not possibly be, since they practised quite the contrary." To this Ludolph rejoined, "that he was mistaken; and that he did not wonder at it, as the Turks had little opportunity of conversing with any other than sailors and merchants, few of whom they reckoned to be good Christians, &c." The Turk seemed to be very well satisfied, and thenceforward was extremely kind to him.

The

The deplorable state of Christianity, in the countreys through which he travelled, undoubtedly moved him to attempt after his return the impresson of the New Testament in vulgar Greek, and to make a charitable present of it to the Greek church. He providentially came by the original, which had been printed divers years before in two volumes in Holland. Being one day on a visit to the bishop of Worcester, his lordship informed him, that an ordinary man, dressed like a seaman, came to his door, desired to speak with him, produced those volumes, and offered them to sale; and that, after the man had given some plausible account how he came by them, he had purchased them. These two volumes were by the industry of Ludolph, and the generous contributions of the bishop and their friends, printed in one volume 12mo. in London; and afterwards distributed among the Greeks by Ludolph, by means of his friendship and correspondence with some of the best disposed among them. He would often express his wishes, that the Protestant powers in Europe would settle a sort of college at Jerusalem; and in some degree imitate the great zeal of the Papists, who spare neither cost nor pains to propagate their religion every where. He wished also, that such men as were designed to live in that college might be acquainted with the vulgar Greek, Arabic, and Turkish languages, and might by universal love and charity be qualified to propagate genuine Christianity: "for many," says he, "propagate their own particular systems, and take this to be the gospel of Christ."

In 1709, when a vast number of Palatines came over into England, Ludolph was appointed one of the commissioners by her majesty to manage the charities of her subjects to these unhappy strangers, and to find out ways to employ them to the best advantage. He died Jan. 25, 1709-10, aged 54.

His works, besides the Muscovite Grammar already mentioned, are, 1. "Meditations on Retirement from the World." 2. Also "upon divers Subjects tending to promote the inward Life of Faith, &c." 3. "Considerations on the Interest of the Church Universal." 4. "A Proposal for promoting the Cause of Religion in the Churches of the Levant." 5. "Reflections on the present State of the Christian Church." 6. "A Homily of Macarius, done out of Greek." Some of these were printed singly, and all of them together in London 1712;

as also his funeral sermon, by Mr. Boehm, chaplain to the late prince George of Denmark.

LUGO (JOHN), a Spanish jesuit and cardinal, was born Nov. 28, 1523, at Madrid. His wit began to appear so early as three years of age, when he was able to read not only printed books, but manuscripts. He maintained theses at fourteen, and was sent to study the law, soon after, at Salamanca; where he entered into the Jesuits order in 1603, against his father's mind. He finished his course of philosophy among the Jesuits of Pampeluna, and studied divinity at Salamanca. After the death of his father [A], he was sent to Seville by his superiors, to take possession of his patrimony, which was very considerable; and he divided it among the Jesuits of Salamanca. He taught philosophy five years; after which, he was professor of divinity at Valladolid. The success with which he filled this, convinced his superiors that he was worthy of a chair of more eminence: accordingly he received orders, in the fifth year of his professorship, to go to Rome, to teach divinity there. He set out in March 1621, and arrived at Rome in June the same year, having met with many dangers in travelling through the provinces of France. He taught divinity at Rome for twenty years, and attended wholly and solely to that employ, without making his court to the cardinals, or visiting any ambassadors.

He had no thoughts of publishing any works, but was ordered to do it; and his vow of obedience would not suffer him to refuse that order: accordingly he published seven large volumes in folio [B], the fourth of which he dedicated to Urban VIII. Upon this occasion he went to pay his respects to the Pope, to whom he had never spoken. He was very graciously received; and from that

[A] He had a pretty honourable post at Seville, called in Spanish *Jurados*, in Latin *Jurati*, Jurats, magistrates of the second rank.

[B] The first, which treats "De incarnatione dominica," was printed at Lyons, in 1633 and 1653. The second, "De sacramentis in genere & de ven. eucharistiæ sacramento & sacrificio, Ibid. 1636." The third "De virtute & sacramento poenitentiae, Ibid. 1638, 1644, and 1651." The fourth and fifth, "De justitia & jure,

"Ibid. 1642 and 1652." The sixth, "De virtute divinæ fidei, Ibid. 1646 "and 1656." This is called an excellent piece by Maimbourg, in "Méthode pacifique, p. 60. edit. 3. 1682." The seventh, which is a collection, "Responsorum moralium, Ibid. 1651 "and 1660." He also wrote notes "In privilegia vivo vocis oraculo concessa societati, Rome, 1645," 12mo. And he translated out of Italian into Spanish, "The life of the blessed Lewis de Gonzaga.

time Urban made use of him on several occasions, and testified a particular affection for him; insomuch that he made him a cardinal, Dec. 1643, without giving him any previous notice of it. As he had never entertained any thoughts of the pope's design, he was greatly surprised with the news of his promotion, and did not give the messenger that brought it the usual present, because he was not pleased with the message; nor would he, for the same reason, permit the Jesuits college to discover any signs of joy, or grant the scholars a holiday. He looked upon the coach, which cardinal Barberini sent him, as his coffin; and when he was in the pope's palace, he told the officers who were going to put on his cardinal's robes, that he was resolved to represent first to his holiness, that the vows he had made as a Jesuit would not permit him to accept of a cardinal's hat. He was answered, that the Pope had dispensed with those vows. "Dispensations," replied he, "leave a man to his natural liberty; and, if I am permitted to enjoy mine, I will never accept of the purple." Being introduced to the pope, he asked whether his holiness, by virtue of holy obedience, commanded him to accept the dignity: to which the pontiff answering, that he did; Lugo acquiesced, and bowed his head to receive the hat. Yet he constantly kept a Jesuit near his person, to be a perpetual witness of his actions. He continued to dress and undress himself; he would not suffer any hangings to be put up in his palace; and established so excellent an order in it, that it was a kind of seminary [c]. He died August 20, 1660, leaving his whole estate to the Jesuits college at Rome; and was interred, by his own directions, at the feet of Ignatius Loyola, the founder of the order.

While he was cardinal, he was very charitable; and bestowed the Jesuits bark, which then sold for its weight in gold, very liberally to persons afflicted with agues [d]. He was the first that brought this febrifuge specific into France in 1650, when it was called cardinal de Lugo's powder [e]. He was undeniably a learned man, and had all that subtilty of genius which is the characteristic quality

[c] Sotuell's Biblioth. script. soc. Jesu, p. 427; and Nicholas Anton. Biblioth. Hispan. tom. i. p. 556. Father Maimbourg tells us he was Lugo's disciple there. Maimbourg, ubi supra.

[d] This bark, the tree of which is about the size of a cherry-tree, was not known in Europe till 1640; and the Jesuits of Rome brought it into vogue in Italy and Spain, in 1649.

[e] Foreniere's Dictionary, under the word Quinquina.

of the Spanish divines; and is said particularly to be the first that discovered the philosophical sin, and the justice of punishing it internally. His solution of this difficulty is somewhat extraordinary and entertaining; for, having asserted that the savages might be ignorant of God inculpably, he observes that the Deity gave them, before their death, so much knowledge of himself as was necessary to be capable of sinning theologically, and prolonged their life till they had committed such sin, and thereby justly incurred eternal damnation [F]. We shall not be surprised to hear that such a genius invented the doctrine of inflated points, in order to remove the difficulties in accounting for the infinite divisibility of quantity, and the existence of mathematical points. It was a received opinion, that a rarefied body takes up a greater space than before, without acquiring any new matter: our cardinal applied this to a corpuscle, or atom, without parts or extension, which he supposes may swell itself in such a manner as to fill several parts of space [G]. Moreri et Bayle.

[F] See his treatise "De incarnatione physicae, sect. 9. p. 421, & seq. edit. Paris, 1639; where his doctrine is refuted."

[G] Rod. de Ariaga, disputat. 16.

LUGO (FRANCIS), elder brother of the preceding, was born at Madrid in 1580, and became a Jesuit at Salamanca in 1600; where, out of humility, he employed himself in teaching the rudiments of grammar: but he afterwards taught philosophy, and was sent to the Indies, to teach the catechism and grammar to the infidels. He was also employed there in higher matters. They gave him the divinity chair in the town of Mexico, and also in Santa Fe. However, these posts not being agreeable to the humility in which he desired to live, he returned to Spain. In the voyage he lost the best part of his commentaries upon the "Sums" of T. Aquinas, and narrowly escaped being taken prisoner by the Dutch. He was afterwards deputed to Rome by the province of Castile, to assist at the eighth general assembly of the Jesuits; and, upon the conclusion thereof, he was detained there by two employs, that of censor of the books published by the Jesuits, and that of Theologue general. But finding himself to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges [A]. Moreri.

[A] That is, school-master of a school consisting of two divisions, as is that of Westminster.

He died in 1652, after writing several books, as may be seen below [B].

[a] They are as follows: "Com- " 1652," 4to. "Discursus prævius
"mentarii in primam partem S. Tho- "ad theologiam moralem, &c. Ma-
"mæ de Deo, trinitate, & angelis, "drid, 1643," 4to. Quæstiones mo-
"Lyons, 1647," 2 vols. folio. "De "rales de sacramentis, Grenada, 1644,"
"sacramentis in genere, &c. Venice, 4to.

Hawkins's
Hist. of
Music, IV.
p. 236.

LULLY (JOHN BAPTIST), superintendant of music to Lewis XIV. was born at Florence in 1634, of obscure parents: but an ecclesiastic, discovering his propensity to music, taught him the practice of the guitar. At ten years of age he was sent to Paris, in order to be a page of Mad. de Montpensier, a niece of Lewis XIV.; but the lady not liking his appearance, which was mean and unpromising, he was removed into the kitchen as her under-scellion. This degradation, however, did not affect his spirit, for he used, at his leisure, to scrape upon a scurvy fiddle; and, being heard by somebody who had discernment, was mentioned to his mistress as a person of both talents and a hand for music. She employed a master to teach him the violin; and in a few months he became so good a proficient, that he was sent for up to the chamber, and ranked among the musicians.

Being for some offence dismissed from the princess's service, he got himself entered among the king's violins; and in a little time became able to compose. Some of his airs being noticed by the King, he called for the author; and was so struck with his performance of them on the violin, of which Lully was now become a master, that he created a new band, called *Les Petits Violons*, and placed him at the head of it. This was about 1660. He was afterwards appointed *sur-intendant de la musique de la chambre du Roy*, and upon this associated himself with Ruinault, who was appointed to write the operas; and, being now become composer and joint director of the opera, he did not only detach himself from the former band, and instituted one of his own, but, what is more extraordinary, neglected the violin so much, that he had not even one in his house, and never played upon it afterwards, except to very few, and in private. On the other hand, to the guitar, a trifling instrument, he retained throughout life such a propensity, that for his amusement he resorted to it voluntarily; and to perform on it, even before strangers, needed no incentive. The reason of this seeming perverseness of temper is thus accounted for:

for: "the guitar is an instrument of small estimation among persons skilled in music, the power of performing on it being attained without much difficulty; and, so far as regards the reputation of the performer, it is of small moment whether he plays very well on it or no: but the performance on the violin is a delicate and an arduous energy; which Lully knowing, set too high a value on the reputation he had acquired when in constant practice, to risque the losing of it." ¶

In 1686, the King was seized with an indisposition Ibid. p. 240. which threatened his life; but, recovering from it, Lully was required to compose a *Te Deum* upon the occasion. He did compose one, not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the composition of the music, and the preparations for the execution of it; and, the better to demonstrate his zeal, he himself beat the time; but with the care he used for this purpose, he gave himself, in the heat of action, a blow upon the end of his foot; and this ending in a gangrene, which baffled all the skill of his surgeons, put an end to his life March 22, 1687.

A pleasant story is related of this musician in his last illness. "Some years before, he had been closely engaged in composing for the opera; from which his Confessor took occasion to insinuate, that unless, as a testimony of sincere repentance, he would throw the last of his compositions into the fire, he must expect no absolution." He consented: but, one of the young princes coming to see him, when he was grown better, and supposed to be out of danger, "What, Baptiste," says the Prince, "have you thrown your opera into the fire? You were a fool for giving credit thus to a dreaming Jansenist, and burning good music." "Hush, my Lord," answered Lully, "I knew very well what I was about; I have a fair copy of it." Unhappily this ill-timed pleasantry was followed by a relapse: the gangrene increased, and the prospect of inevitable death threw him into such pangs of remorse, that he submitted to be laid upon an heap of ashes, with a cord about his neck. In this situation he expressed a deep sense of his late transgression; and, being replaced in his bed, he, further to expiate his offence, sung to an air of his own composing, the following words: *Il faut mourir, pécheur, il faut mourir.*

Seeckendorf
historia Lu-
theranismi.
Melchior
Adam, in
vita Lutheri.
pin, bibl.
des auteurs
ecclésiast.

LUTHER (MARTIN), an illustrious German divine and reformer of the church, was the son of John Luther and Margaret Lindeman, and born at Isleben, a town of Saxony, in the county of Mansfield, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner: however, it is probable, that by his application and industry he improved the fortunes of his family; for we find him afterwards raised to a magistracy of a considerable rank and dignity in his province. He was initiated into letters very early; and, having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, sent to a school at Magdeburg, where he stayed only one year. The circumstances of his parents were at that time so very low, and so insufficient to maintain him, while he was at Magdeburg, that he was forced, as Melchior Adam relates, "*Mendicatio vivere pane,*" to beg his bread for support. From Magdeburg he was removed to a school at Eysenach, a city of Thuringia, for the sake of being among his mother's relations: for his mother was descended from an ancient and reputable family in that town. Here he applied himself diligently to his books for four years; and began to discover all that force and strength of parts, that acuteness and penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In 1501, he was sent to the university of Erford, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies; did not feel that use and satisfaction arising from such wordy and thorny sciences as logic and philosophy then were, which he wanted and wished to feel. He very wisely, therefore, applied himself to read the best ancient writers, such as Cicero, Virgil, Livy, &c. and from them laid in such a fund of good sense, as enabled him to see through the nonsense of the schools, as well as the superstitions and errors of the church. He took a master's degree in the university, when he was twenty; and then read lectures upon Aristotle's physics, ethics, and other parts of philosophy. Afterwards, at the instigation of his parents, he turned himself to the civil law, with a view of advancing himself to the bar; but was diverted from this pursuit by the following accident. Walking out into the fields one day, he was struck with lightning, so as to fall to the ground, while a companion was killed by his side; and

Adam, &c.

Dupin, &c.

and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Here he employed himself in reading St. Augustine and the schoolmen ; but, in turning over the books of the library, he fell accidentally upon a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree : he read it over very greedily, and was amazed to find what a small portion of the scriptures were rehearsed to the people. He made his profession in the monastery of Erford, after he had been a novice one year ; and he took priests orders, and celebrated his first mass in 1507. The year after, he was removed from the convent of Erford to the university of Wittemberg ; for this university being but just founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and presence of a man so celebrated for his great parts and learning as Luther was. Here he read public lectures in philosophy for three years ; and he read them not in that servile, creeping, mechanical way, that lectures are usually read ; but with so much active spirit and force of genius, as to make it presaged, that a revolution might one day happen in the schools, under his direction and management.

Melch.
Adam, &c,

In 1512, seven convents of his order having a quarrel with their vicar-general, Luther was pitched upon to go to Rome, to maintain their cause. He was indeed a proper person for such employments as these ; for he was a man of a most firm and steady temper, and had a prodigious share of natural courage, which nothing could break or daunt. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass, he has severely noted. “ I performed mass,”

Ibid.

says he, “ at Rome ; I saw it also performed by others, “ but in such a manner, that I never think of it without “ the utmost horror.” He often spoke afterwards with great pleasure of his journey to Rome ; and used to say, that he “ would not but have made it for a thousand florins.”

As soon as he had adjusted the dispute which was the business of his journey, he returned to Wittemberg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony ; who had often heard him preach, was perfectly acquainted with his merit, and revered him

highly. Luther, it seems, at first declined the honour of this degree, on account of his being, in his own opinion, too young, for he was only in his 30th year; but it was told him, that "he must suffer himself to be dignified, for that God intended to bring about great things in the church by his means: which, though it was certainly said in jest, proved at length a very serious truth.

Melch.
Adam, &c.

He continued in the university of Wittenberg, where, as professor of divinity, he employed himself in the business of his calling. The university, as we have observed, was lately founded by Frederic, elector of Saxony, who was one of the richest and most powerful princes at that time in Germany, as well as one of the most magnificent and bountiful; and who brought a great many learned men thither, by large pensions and other encouragements, and amongst the rest Luther. Here then he now began in good earnest to read lectures upon the sacred books: he explained the epistle to the Romans, and the Psalms, which he cleared up and illustrated in a manner so entirely new, and different from what had been pursued by former commentators, that, "there seemed, after a long and dark night, a new day to arise, in the judgement of all pious and prudent men." He settled the precise difference between the law and gospel, which before had been confounded; refuted many errors, commonly received both in the church and the schools; and brought many necessary truths to light, which might have been vainly sought after in Scotus and Aquinas. The better to qualify himself for the task he had undertaken, he applied himself attentively to the Greek and Hebrew languages; to which, we are told, he was particularly excited by the writings of Erasimus; who, though he always remained in appearance a Papist, yet contributed as much, or perhaps more, to the dispelling of monkish ignorance, and overthrowing the kingdoms of darkness, than any of the Reformers. In the mean time, Luther, while he was active in propagating truth and day-light by his lectures and sermons, maintained a prodigious severity in his life and conversation, and was a most rigid observer of that discipline, which he as rigidly enjoined to others. This gained him vast credit and authority; and made all he delivered, though ever so new and unusual, go the readier down with those who heard him.

Ibid.

In this manner was he employed, when the general indulgences were published, in 1517. Leo X. who succeeded

ceeded Julius II. in March 1513, formed a design of building the magnificent church of St. Peter's at Rome, which was indeed begun by Julius, but still required very large sums to be finished. The treasure of the apostolic chamber was much exhausted; and the pope himself, though of a rich and powerful family, yet was far from being able to do it at his own proper charge, on account of the excessive debts he had contracted before his advancement to the popedom. The method of raising money by indulgences had formerly on several occasions been practised by the court of Rome; and none had been found more effectual. Leo therefore, in 1517, published general indulgences throughout all Europe, in favour of those who would contribute any sum to the building of St. Peter's; and appointed persons in different countries to preach up these indulgences, and to receive money for them. Albert of Brandenburg, archbishop of Mentz and Magdeburg, who was soon after made a cardinal, had a commission for Germany; and Luther assures us, that he was to have half the money that was to be raised, which does not seem improbable: for Albert's court was at that time very luxurious and splendid; and he had borrowed 30,000 florins of the Fuggers of Augsborg, to pay the pope for the bulls of his archbishopric, which sum he was bound to repay. Be this however as it will, Albert gave out this commission to John Iccelius, a Dominican friar, and others of his order. These indulgences were immediately exposed to sale; and Iccelius boasted of "having so large a commission from the pope, that though a man should have deflowered the virgin Mary, yet for money he might be pardoned." He added farther, that "he did not only give pardon for sins past, but for sins to come." A book came out also at the same time, under the sanction of the archbishop, in which orders were given to the commissioners and collectors, to enforce and prels the power of indulgences. These persons performed their offices with great zeal indeed, but not with sufficient judgement and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that, under a pretence of indulgences, they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

Dupin, &c.
Seckendorf,
&c.

Melch.
Adam, &c.

These strange proceedings gave vast offence at Wittemberg, and particularly inflamed the pious zeal of Luther; who,

who, being naturally warm and active, and in the present case unable to contain himself, was determined to declare against them at all adventures. Upon the eve of All-saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which, he challenged any one to oppose it either by writing or disputation. This thesis contained ninety-five propositions; in which, however, he did not directly oppose indulgences in themselves, nor the power

Defin, &c. of the church to grant them, but only maintained, "That
 " the pope could release no punishments but what he inflicted, and indulgences could be nothing but a relaxation of ecclesiastical penalties; that they affected only the
 " living; that the dead were not subject to canonical penances, and so could receive no benefit by indulgences;
 " and that such as were in purgatory could not by them
 " be delivered from the punishment of their sins; that indeed the pope did not grant indulgences to the souls of
 " the dead, by virtue of the power of the keys, but by way
 " of suffrage; that indulgences seldom remit all punishment; that those, who believe they shall be saved by
 " indulgences only, shall be damned with their masters;
 " that contrition can procure remission of the fault and punishment without indulgences, but that indulgences can
 " do nothing without contrition; that, however, the
 " pope's indulgence is not to be contemned, because it is
 " the declaration of a pardon obtained of God, but only
 " to be preached up with caution, lest the people should
 " think it preferable to good works; that Christians should
 " be instructed, how much better it is to abound in works
 " of mercy and charity to the poor, than to purchase a
 " pardon; and that it is a matter of indifference either to
 " buy, or not to buy, an indulgence; that indulgences are
 " not to be trusted to; that it is hard to say, what that
 " measure of the church is, which is said to be the foundation of indulgences; that it is not the merits of Christ
 " or his saints, because they produce grace in the inner
 " man, and crucify the outward man, without the pope's
 " interposing; that this treasure can be nothing but the
 " power of the keys, or the gospel of the glory and grace
 " of God; that indulgences cannot remit the least venial
 " sin in respect of the guilt; that they remit nothing to
 " them who by a sincere contrition have a right to a perfect remission; and that Christians are to be exhorted to
 " seek pardon of their sins by the pains and labour of penance,"

“ nance, rather than to get them discharged without
“ reason.”

This is the doctrine of Luther's thesis; in which, if he does not, as we say, attack indulgences directly, he certainly might as well have done it: for he represents them, we see, as useless and ineffectual. He also condemns in it several propositions which he attributes to his adversaries, and inveighs against several abuses of which he affirms them guilty, as for example: “ The reserving ecclesiastical penance for purgatory, or commuting them into the pains of purgatory; teaching, that indulgences free men from all the guilt and punishment of sin; preaching, that the soul, which they please to release out of purgatory, flies immediately to heaven, when the money is cast into the chest; maintaining, that these indulgences are an inestimable gift, by which man is reconciled to God; exacting upon the poor, contrary to the pope's intentions; causing the preaching the word of God to cease in other churches, that they may have a greater concourse of people in those where indulgences are preached up; advancing this scandalous assertion, that the pope's indulgences have such a virtue, as to be able to absolve a man, though he has ravished the mother of God, which is a thing impossible; publishing, that the cross with the arms of the pope, is equal to the cross of Christ, &c. Such positions as these,” says he, “ have made people ask, and justly, why the pope, out of charity, does not deliver all souls out of purgatory, since he can deliver so great a number for a little money, given for the building of a church? Why he suffers prayers and anniversaries for the dead, which are certainly delivered out of purgatory by indulgences? Why the pope, who is richer than several Cæsars, cannot build the church of St. Peter with his own money, but at the expence of the poor? &c.” In thus attacking indulgences, and the commissioners appointed to publish them, Luther seemed to attack Albert, the archbishop of Mentz, under whose name and authority they were published. This he was himself aware of; and, therefore, the very eve on which he fixed up his thesis, he wrote a letter to him, in which, after humbly representing to him the grievances just recited, he besought him to remedy and correct them: and concluded with imploring pardon for the freedom he had taken, protesting that what he did was out of duty, and with a faithful and submissive temper of mind.

Luther.
oper.
Seckendorf,
&c.

Luther's

Luther's propositions about indulgences were no sooner published, than Tecelius, the Dominican friar and commissioner for selling them, maintained and published at Francfort a thesis, containing a set of propositions directly contrary to them. Tecelius did more: he stirred up the clergy of his order against Luther; anathematized him from the pulpit, as a most damnable heretic; and burnt his thesis publicly at Francfort. Tecelius's thesis was also burnt, in return, by the Lutherans at Wittenberg; but Luther himself disowned having had any hand in that procedure, and in a letter to Jodocus, a professor at Isenac, who had formerly been his master, asked him, "If he thought Luther
 " so void of common sense, as to do a thing of that kind in
 " a place where he had not any jurisdiction, and against a
 " divine of so great authority as Tecelius?" On the contrary, it is certain, that Luther, although he perceived that his propositions were very well liked, and entertained as perfectly sound and orthodox, yet carried himself at first with great calmness and submission. He proposed them to be discussed only in the way of disputation, till the church should determine what was to be thought of indulgences. He wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop's judgement. He entreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound: to which however the bishop replied, that he only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences. Luther complied with the bishop's request; and declared, that "it gave him more pleasure to be obedient, than it would to work miracles, if he
 " was ever so able." And so much justice must be done to Luther, even by those who are not of his party, as to acknowledge, that he was willing to be silent, and to say nothing more of indulgences, provided the same conditions might be imposed upon his adversaries.

Melch.

Adam, &c.

But the spirit of peace deserted the church for a season; and a quarrel, begun by two little monks, ended, as we shall see, in nothing less than a mighty revolution. Luther was now attacked by adversaries innumerable from all sides: three of the principal of whom were John Eccius, divinity professor and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by notes; Sylvester Prierias, a Dominican, and master of the holy palace; and one Jacobus Hogostratus, a friar-preacher,

preacher, who singled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but Prierias he treated with a little more ceremony. Prierias had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and had built all he had advanced against Luther upon the principles of Thomas Aquinas. Luther, in an epistle to the reader, opposed holy scripture to the authority of this saint; and declared, among other things, that "if the pope and the cardinals were, like this Dominican, to set up any authority against that of scripture, it could no longer be doubted that Rome was itself the very seat of Antichrist; and then happy would Bohemia, and all other countries be, who should separate themselves from it as soon as possible."

Meleh.
Adam, &c.

In 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held; and here maintained, April 26, a dispute concerning "justification by faith;" which Bucer, who was present at it, took down in writing, and afterwards communicated to Beatus Rhenanus, not without the highest commendations. Luther has given an account of this dispute, and says, that "the doctors there opposed him with such moderation and good manners, that he could not but think the better of them for it. And although the doctrine he maintained was perfectly new to them, yet they all acquitted themselves very acutely, except one of the juniors; who created much mirth and laughter by observing, That if the country people were to hear what strange positions were admitted, they would certainly stone the whole assembly."

In the mean time, the zeal of his adversaries grew every day more and more active against him; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms; and sent him, at the same time, an explication of his propositions about indulgences. He tells his holiness in this letter, that "he was greatly troubled at being represented to him as a person who opposed the authority and power of the keys and pope; that this accusation amazed him, but that he

" trusted

Lutheri
opera, tom.
I. p. 234.

“ trusted to his own innocency.” Then he sets forth the matter of fact; and says, that “ the preachers of the jubilee thought all things lawful for them under the pope’s name, and taught heretical and impious propositions, to the scandal and contempt of the ecclesiastical power, and as if the decretals against the abuses of collectors did not concern them: that they had published books, in which they taught the same impieties and heresies, not to mention their avarice and exactions; that they had found out no other way to quiet the offence their ill conduct had given, than by terrifying men with the name of pope, and by threatening with fire, as heretics, all those who did not approve and submit to their exorbitances; that, being animated with a zeal for Jesus Christ, and pushed on by the heat of youth, he had given notice of these abuses to the superior powers; whose not regarding it had induced him to oppose them with lenity, by publishing a position, which he invited the most learned to dispute with him. This,” says he, “ is the flame, which they say hath set the whole world on fire. Is it that I have not a right, as a doctor of divinity, to dispute in the public schools upon these matters? These theses were made only for my own country: and I am surprised to see them spread into all parts of the world. They were rather disputable points, than decisions; some of them obscure, and in need of being cleared. What shall I do? I cannot draw them back, and yet I see I am made odious. It is a trouble to me to appear in public, yet I am constrained to do it. It is to appease my adversaries, and give satisfaction to several persons, that I have published explications of the disputes I have engaged in; which I now do under your holiness’s protection, that it may be known how sincerely I honour the power of the keys, and with what injustice my adversaries have represented me. And if I were such a one as they give out, the elector of Saxony would not have endured me in his university thus long.” He concludes in the following words: “ I cast myself, holy father, at your feet, with all I am and have. Give me life, or put me to death; confirm or revoke, approve or disapprove, as you please. I own your voice as that of Jesus Christ, who rules and speaks by you: and, if I have deserved death, I refuse not to die.” This letter is dated on Trinity-sunday 1578, and was accompanied with a protestation; wherein he declared, that “ he did not pretend to

“ advance or defend any thing contrary to the holy scripture, or to the doctrine of the fathers, received and observed by the church of Rome, or to the canons and decretals of the popes : nevertheless he thought he had the liberty, either to approve or disapprove the opinions of St. Thomas, Bonaventure, and other schoolmen and canonists, which are not grounded upon any text.”

The emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinions in Saxony ; since the great number of his followers, and the resolutions with which he defended them ; made it evident, beyond dispute, that if he were not immediately checked, he would become troublesome both to the church and empire. Maximilian, therefore, applied to Leo, in a letter, Aug. 5, 1518, and begged him to forbid, by his authority, these useless, rash, and dangerous disputes ; assuring them withal, that he would strictly execute in the empire whatever his holiness should enjoin. The pope on his part ordered the bishop of Ascoli, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor and master of the palace, to whom he had committed the judgement of that cause. He wrote, at the same time, to the elector of Saxony, to pray him not to protect Luther ; and let him know, that he had cited him, and had given cardinal Cajetan, his legate in Germany, the necessary instructions upon that occasion. He exhorts the elector to put Luther into the hands of this legate, that he might be carried to Rome ; assuring him, that, if he were innocent, he would send him back absolved, and if he were guilty, would pardon him upon his repentance. This letter to Frederic was dated Aug. 23, 1518, and it was by no means unnecessary ; for though Luther had nothing to trust to at first but his own personal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and supported by this elector. At the same time also the pope sent a *Brief*, &c. brief to cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible ; and, to hinder the princes from being any impediment to the execution of this order, he denounced the punishments of excommunication, interdiction, and privation of goods against all who should receive Luther, and give him protection ; and promised a plenary indulgence to those who should assist in delivering him up.

In the mean time Luther, as soon as he understood what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The university of Wittenberg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness, that he had asserted nothing contrary to the doctrine of the church, and that all they could charge him with was his laying down some propositions in disputation too freely, though without any view of deciding upon them. The elector also was against Luther's going to Rome, and desired of cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented, that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augsbourg, and carried with him letters from the elector. He arrived here Oct. 1518, and, upon an assurance of his safety, was admitted into the cardinal's presence. The legate told him, that he did not intend to enter into any dispute with him, but should only propound three things to him, on the pope's behalf; and he did admonish him, "First, To become a sound member of the church, and to recant his errors; secondly, To promise, that he would not teach such pernicious doctrines for the future; and, thirdly, To take care that the peace of the church was not broken by his means." Luther beseeched the legate to acquaint him what his errors were; who thereupon alledged to him a decretal of Clement VI. wherein "the merits of Jesus Christ are affirmed to be a treasure of indulgences," which he the said Luther denied; and objected to him also his teaching, that "faith was necessary for all, who should receive the sacrament, so as to obtain any benefit by it." Luther replied, that "he had read the decretal of Clement, which the legate alledged; but did humbly conceive, that it was not of sufficient authority to retract any opinion, which he believed to be conformable to holy scripture." The legate had then recourse to the authority of the pope, who, he said, "could only decide upon the sense of scripture;" upon which Luther desired time to deliberate upon what the legate had proposed to him, and so the dispute ended for that day.

Melch.
Adam, &c.

The next day, which was Oct. 12, Luther returned to a second conference with the legate, accompanied with four coun-

counsellors of the empire, and a notary ; and brought with him a protestation, in which he declared, that “ he honoured and would obey the holy church of Rome in all things ; that, if he had said or done any thing contrary to its decisions, he desired it might be looked upon as never said or done.” And for the three propositions made him by the legate, he declared, “ That, having sought only the truth, he had committed no fault, and could not retract errors, of which he had not been convinced, nor even heard ; that he was firmly persuaded of his having advanced nothing contrary to scripture and the doctrines of the fathers ; that, nevertheless, being a man, and subject to error, he would submit himself to the lawful determination of the church ; and that he offered, farther, to give reasons, in this place, and elsewhere, of what he had asserted, answer the objections, and hear the opinions of the doctors of the famous universities of Basil, Friburg, Louvain, &c.” The legate only repeated what he had said the day before about the authority of the pope, and exhorted Luther again to retract. Luther answered nothing, but presented a writing to the legate, which, he said, contained all he had to answer. The legate received the writing, but paid no regard to it : he pressed Luther to retract, threatening him with the censures of the church, if he did not ; and commanded him not to appear any more in his presence, unless he brought his recantation with him. Luther was now convinced, that he had more to fear from the cardinal’s power, than from disputations of any kind ; and, therefore, apprehensive of being seized, if he did not submit, withdrew from Augsburg upon the 20th. But, before his departure, he published a formal appeal to the pope, in which he declared, that “ though he had submitted to be tried by cardinal Cajetan, as his legate, yet he had been so borne down and injured by him, that he was constrained, at length, to appeal to the judgement of his holiness.” He wrote likewise a letter to the cardinal, and told him, that “ he did not think himself bound to continue any longer at Augsburg ; that he would retire after he had made his appeal ; that he would always submit himself to the judgement of the church ; but, for his censures, that as he had not deserved, so he did not value them.”

Though Luther was a man of invincible courage, yet he was animated, in some measure, to these firm and vigorous

proceedings by an assurance of protection from Frédéric of Saxony; being persuaded, as he says in his letter to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this account, the first thing which the legate did, after Luther's departure, was to send an account to the elector of what had passed at Augiburg. And here he complained, that Luther left him without taking leave, and without his knowledge; and although he had given him hopes that he would retract and submit, yet had retired without affording him the least satisfaction. He acquainted the elector, that Luther had advanced and maintained several propositions of a most damnable nature, and contrary to the doctrine of the holy see. He prays him to discharge his conscience, and to keep unspotted the honour of his illustrious house, by either sending him to Rome, or banishing him from his dominions. He assured him, that this matter could not continue long as it was at present, but would soon be prosecuted at Rome; and that, to get it out of his own hands, he had writtten to the pope about it. When this letter, Oct. 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. In this defence, he offers to the elector, to leave his country, if his highness thought proper, that he might be more at liberty to defend himself against the Papal authority, without bringing any inconveniences upon his highness by that means. But his friends advised him very wisely to stick closely to Saxony, without stirring a foot; and the university of Wittemberg presented an address to the elector, praying him to afford Luther so much favour and protection, that he might not be obliged to recant his opinions, till it was made appear that they ought to be condemned. But this address was needless; the elector was resolved not to desert Luther, and told the legate in an answer, Dec. the 18th, that he "hoped he would have

Melch.
Adam, &c. "dealt with Luther in another manner, and not have
Dupin, &c. "obliged him to recant, before his cause was heard and
"judged; and that there were several men in his own
"and in other universities, who did not think Luther's
"doctrine either impious or heretical; that, if he had be-
"lieved it such, there would have been no need of ad-
"monishing him, not to tolerate it; that, Luther not being
"convicted of heresy, he could not banish him from his
"states, nor send him to Rome; and that, since Luther
"offered to submit himself to the judgement of the uni-
"versities,

“verities, he thought they ought to hear him, or, at least, “shew him the errors which he taught in his writings.” Luther, seeing himself thus supported, continued to teach the same doctrines at Wittemberg, and sent a challenge to all the inquisitors to come and dispute with him; offering them not only a safe conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne, so long as they remained at Wittemberg.

While these things passed in Germany, Leo attempted to put an end to these disputes about indulgences, by a decision of his own; and for that purpose, Nov. the 9th, published a brief, directed to cardinal Cajetan, in which he declared, that “the pope, the successor of St. Peter, and vicar of Jesus Christ upon earth, hath power to pardon, “by virtue of the keys, the guilt and punishment of sin, “the guilt by the sacrament of penance, and the temporal “punishments due for actual sins by indulgences; that “these indulgences are taken from the overplus of the “merits of Jesus Christ and his saints, a treasure at the “pope’s own disposal, as well by way of absolution as “suffrage; and that the dead and the living, who properly “and truly obtain these indulgences, are immediately freed “from the punishment due to their actual sins, according “to the divine justice, which allows these indulgences to “be granted and obtained.” This brief ordains, that “all the world shall hold and preach this doctrine, under “the pain of excommunication reserved to the pope; and “enjoins cardinal Cajetan to send it to all the archbishops “and bishops of Germany, and cause it to be put in execution by them.” Luther knew very well, that, after this judgement made by the pope, he could not possibly escape being proceeded against, and condemned at Rome; and, therefore, upon the 28th of the same month, published a new appeal from the pope to a general council, in which he asserts the superior authority of the latter over the former. The pope foreseeing, that he should not easily manage Luther, so long as the elector of Saxony continued to support and protect him, sent the elector a golden rose, such an one as he used to bless every year, and send to several princes, as marks of his particular favour to them. Militius, his chamberlain, who was a German, was intrusted with this commission; by whom the pope sent also letters, Jan. 1519, to the elector’s counsellor and secretary, in which he prayed those ministers to use all possible interest with their master, that he would stop the progress of Luther’s

errors, and imitate therein the piety of his ancestors. It appears, by Seckendorf's account of Miltitius's negotiation, that Frederick had long solicited for this bauble from the pope; and that three or four years before, when his electoral highness was a bigot to the court of Rome, it had probably been a most welcome present. But *post est occasio calva*: it was now too late: Luther's contests with the see of Rome had opened the elector's eyes, and enlarged his mind; and, therefore, when Miltitius delivered his letters, and discharged his commission, he was received but coldly by the elector, who valued not the consecrated rose, nor would receive it publicly and in form, but only privately and by his proctor.

As to Luther, Miltitius had orders to require the elector to oblige him to retract, or to deny him his protection: but, alas! things were not now to be carried with so high a hand, Luther's credit being too firmly established. Besides, the emperor Maximilian happened to die upon the 12th of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius thought it best therefore to try what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him, and earnestly entreated him, that he would himself appease that tempest, which could not but be destructive to the church. He blamed, at the same time, the behaviour and conduct of Tecelius, and reproved him with so much sharpness, that he died of melancholy a short time after. Luther, amazed at all this civil treatment, which he had never experienced before, commended Miltitius highly; owned, that, if they had behaved to him so at first, all the troubles, occasioned by these disputes, had been avoided; and did not forget to cast the blame upon Albert archbishop of Mentz, who had increased these troubles by his severity. Miltitius also made some concessions; as, that the people had been seduced by false opinions about indulgences, that Tecelius had given the occasion, that the archbishop had set on Tecelius to get money, that Tecelius had exceeded the bounds of his commission, &c. This mildness and seeming candor, on the part of Miltitius, gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, March 13th, 1519. Miltitius, however, taking for granted, that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter

to some other judgement; and it was agreed between them, that the elector of Triers should be the judge, and Coblentz the place of conference: but this came to nothing; for Luther afterwards gave some reasons for not going to Coblentz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed greatly; and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity which he taught was the pure, the sound, and orthodox divinity. Many great and learned men had joined themselves to him: among the rest Philip Melancthon, whom Frederic had invited to the university of Wittemberg in August 1518, and Andrew Carolostadius archdeacon of that town, who was a great linguist. They desired, if possible, to draw over Erasmus to their party; and to that end we find Melancthon thus expressing himself in a letter to that great man, dated Leipsc Jan. 5, 1519: *Erasmi. Epist. p. 339. Lond. 1642.* "Martin Luther, who has a very great esteem for you, wishes of all things, that you would thoroughly approve of him." Luther also himself wrote to Erasmus, in very respectful, and even flattering terms: "Itaque, mi Erasme, *Ibid. p. 343.* vir amabilis, si ita tibi visum fuerit, agnosce & hunc fratulum in Christo; tui certe studiosissimum & amantissimum, cæterum pro incertitia sua nihil meritum, quam ut in angulo sepultus esset." The elector of Saxony was desirous also to know Erasmus's opinion of Luther, and might probably think, that as Erasmus had most of the monks for his enemies, and some of those who were warmest against Luther, he might easily be prevailed on to come over to their party. And indeed they would have done something, if they could have gained this point; for the reputation of Erasmus was so great, that if he had once declared for Luther, almost all Germany would have declared along with him.

But Erasmus, whatever he might think of Luther's opinions, had neither his impetuosity, nor his courage. He contented himself therefore with acting and speaking in his usual strain of moderation, and wrote a letter to the elector Frederic, in which he declared "his dislike of the arts, which were employed to make Luther odious; that he did not know Luther, and so could neither approve nor

“ condemn his writings, because indeed he had not read
 “ them; that however he condemned the railing at him
 “ with so much violence, because he had submitted himself
 “ to the judgement of those whose office it was to deter-
 “ mine, and no man had endeavoured to convince him of
 “ his error; that his antagonists seemed rather to seek his
 “ death, than his salvation; that they mistook the matter
 “ in supposing, that all error is heresy; that there are er-
 “ rors in all the writings of both ancients and moderns;
 “ that divines are of different opinions; that it is more pru-
 “ dent to use moderate, than violent means; that the elec-
 “ tor ought to protect innocency, and that this was the
 “ intent of Leo X.” Erasmus wrote also a friendly letter
 in answer to Luther’s, and tells him, that “ his books had
 “ raised such an uproar at Louvain, as it was not possible
 “ for him to describe; that he could not have believed di-
 “ vines could have been such madmen, if he had not been
 “ present, and seen them with his eyes; that, by defending
 “ him, he had rendered himself suspected; that many
 “ abused him as the leader of this faction, so they call it;
 “ that there were many in England, and some at Louvain,
 “ no inconsiderable persons, who highly approved his opi-
 “ nions; that, for his own part, he endeavoured to carry
 “ himself as evenly as he could with all parties, that he
 “ might more effectually serve the interests of learning and
 “ religion; that, however, he thought more might be done
 “ by civil and modest means, than by intemperate heat and
 “ passion; that it would be better to inveigh against those
 “ who abuse the pope’s authority, than against the popes
 “ themselves; that new opinions should rather be promoted
 “ in the way of proposing doubts and difficulties, than by
 “ affirming and deciding peremptorily; that nothing should
 “ be delivered with faction and arrogance; but that the
 “ mind, in these cases, should be kept entirely free from
 “ anger, hatred, and vain-glory. I say not this,” says
 Erasmus, “ as if you wanted any admonitions of this kind;
 “ but only that you may not want them hereafter, any-
 “ more than you do at present.” When this letter was
 written, Erasmus and Luther had never seen each other: it
 is dated from Louvain May 30, 1519; and it is hardly pos-
 sible to read it without suspecting, that Erasmus was en-
 tirely in Luther’s sentiments, if he had had but the courage
 to have declared it. Only observe, how he concludes it:
 “ I have dipped into your commentaries upon the Psalms;
 “ they please me prodigiously, and I hope will be read with
 “ great

Ibid. p. 348.

“ great advantage. There is a prior of the monastery of
 “ Antwerp, who says he was formerly your pupil, and
 “ loves you most affectionately. He is a truly Christian
 “ man, and almost the only one of his society who preaches
 “ Christ, the rest being attentive either to the fabulous tra-
 “ ditions of men, or to their own profit. I have written
 “ to Melancthon. The Lord Jesus pour upon you his
 “ spirit, that you may abound more and more every
 “ day, to his glory and the service of the church. Fare-
 “ well.”

But to go on with Luther. In 1519, he had a famous dispute at Leipzig with John Eccius. Eccius, as we have observed, wrote notes upon Luther's theses, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipzig, with the consent of George duke of Saxony, who was cousin-german to Frederic the elector; and accordingly Luther went thither at the end of June, accompanied by Carolostadius and Melancthon. Melchior Adam relates, In vit. Lu-
ther. that Luther could not obtain leave to dispute for some time, but was only a spectator of what passed between Carolostadius and Eccius, till Eccius got at last a protection for him from George. However, it is certain, they disputed upon the most delicate points, upon purgatory, upon indulgences, and especially upon the authority of the pope. Luther declared, that it was disagreeable and uneasy to him to meddle with this last, being an invidious and unnecessary subject; and that he would not have done it, if Eccius had not put it among the propositions to be disputed upon. Eccius answered, and it must be owned with some reason, that Luther had first given occasion to that question, by treating upon it himself, and teaching several things contrary to the authority of the holy see. In this dispute, after many texts of scripture, and many passages from the fathers, had been cited and canvassed by both sides, they came to settle the sense of the famous words, “Thou art Peter, and upon this rock will I build my church.” Luther asserted, That by *rock* is to be understood either power or faith: if power, then our Saviour hath added to no purpose, “and I will give thee the keys, &c.” if faith, as it ought, then it is also common to all other churches, and not peculiar to that of Rome. Eccius replied, That these words settled a supremacy upon St. Peter; that they ought to be understood of his person, according to the explication of the fathers; that the contrary opinion was one of the errors of Wickliff

and John Hufs, which were condemned; and that he followed the opinion of the Bohemians. Luther was not to be silenced with this, but said, That although all the fathers had understood that passage of St. Peter in the sense of Eccius, yet he would oppose them with the authority of St. Paul and St. Peter himself; who say, that Jesus Christ is the only foundation and corner-stone of his church. And as to his following the opinion of the Bohemians, in maintaining a proposition condemned with John Hufs, that "the dignity of the pope was established by the emperor," though he did not, he said, approve of the schism of the Bohemians, yet he should make no scruple to affirm, that, among the articles condemned with John Hufs, there were some very sound and orthodox. This dispute ended at length like all others, the parties not the least nearer in opinions, but more at enmity with each other's persons. It is however, it seems, granted on all sides, that Luther did not acquire in this dispute that success and applause which he expected; and it is agreed also, that he made a concession to Eccius, which he afterwards retracted, that the pope was head of the church by human though not by divine right; which made George duke of Saxony say, after the dispute was over, "Sive jure divino, sive humano sit papa, est tamen papa:" "Whether he be pope by divine right or human, he is nevertheless pope."

Melch.

Adam, &c.

Dupln, &c.

This same year 1519, Luther's books about indulgences was formally censured by the divines of Louvain and Cologne. The former having consulted with the cardinal of Tortosa, afterwards Hadrian VI, passed their censure upon the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated upon the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not: that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list Jerom of Prague and John Hufs. He charges those universities with rashness, in being the first that declared against him; and accuses them of want of proper respect and deference to the holy see, in condemning a book presented to the Pope, on which judgement had not yet been passed. About the end of this year Luther published a book, in which he contended for the communion's being celebrated in both kinds. This was condemned by the bishop of Misnia,

Jan.

Jan. 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain, who was not yet come into Germany, and also another to the elector of Mentz; in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be condemned without a hearing. The former of these letters is dated Jan. 15, 1520; the latter, Feb. 4. We must not omit to observe, that the elector Frederick fell about this time into a dangerous illness, which flung the whole party into a great consternation, and occasioned some apprehensions at Wittemberg: but of the illness he happily recovered.

Lutheri
oper. tom. i.

Seckendorf,
&c.

While Luther was labouring to excuse himself to the emperor and the bishops of Germany, Recius was gone to Rome, to solicit his condemnation: which, it may easily be conceived, was now become not difficult to be obtained. He and his whole party were had in abhorrence there; the elector Frederick was out of favour, and all his affairs ruined in that court, on account of the protection which he afforded Luther. The elector excused himself to the Pope, in a letter dated April 1; which the Pope answered, and sent him at the same time a copy of a bull, in which he was required "either to oblige Luther to retract his errors, or to imprison him for the disposal of the Pope." This peremptory proceeding alarmed at first the court of the elector, and many German nobles who were of Luther's party: however, their final resolution was, to protect and defend them. In the mean time, though Luther's condemnation was determined at Rome, Militius did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would write a letter to the Pope, full of submission and respect. Luther consented to write, and his letter bears date April the 6th; but, alas! things were carried too far on both sides, ever to admit of a reconciliation. The mischief Luther had done, and continued daily to do, to the papal authority, was irreparable; and the rough usage and persecutions he had received from the Pope's party had now inflamed his leonine spirit to that degree, that it was not possible to appease it, but by measures which the

Pope

Lutheri
oper. tom. i.

Pope and the court of Rome could never come into. It is no wonder, therefore, if the letter he wrote at this juncture was not attended with any healing consequences; and we are almost tempted to think, that he did not intend it should be, when we consider the manner in which it is written: for he says, "that among the monsters of the age, with whom he had been engaged for three years past, he had often called to mind the blessed father Leo: that now he began to triumph over his enemies, and to despise them: that, though he had been obliged to appeal from his holiness to a general council, yet he had no aversion to him: that he had always wished and prayed for all sorts of blessings upon his person and see: that his design was only to defend the truth: that he had never spoken dishonourably of his holiness, but had called him a Daniel in the midst of Babylon, to denote the innocence and purity he had preserved among so many corrupt men: that the court of Rome was visibly more corrupt, than either Babylon or Sodom; and that his holiness was as a lamb amidst wolves, a Daniel among lions, and an Ezekiel among scorpions: that there were not above three or four cardinals of any learning or piety: that it was against these disorders of the court of Rome he was obliged to appear: that cardinal Cajetan, who was ordered by his holiness to treat with him, had shewn no inclinations to peace: that his nuncio Miltitius had indeed come to two conferences with him, and that he had promised Miltitius to be silent, and submit to the decision of the archbishop of Triers; but that the dispute at Leipzig had hindered the execution of this project, and put things into greater confusion: that Miltitius had applied a third time to the chapter of his order, at whose instigation he had written to his holiness: and that he now threw himself at his feet, praying him to impose silence upon his enemies: but that, as for a recantation on his part, he must not insist upon it, unless he would increase the troubles, nor prescribe him rules for the interpretation of the word of God, because it ought not to be limited. Then he admonishes the Pope not to suffer himself to be seduced, by his flatterers, into a persuasion that he can command and require all things, that he is above a council and the universal church, that he alone has a right to interpret scripture; but to believe those rather who debase, than those who exalt him."

The continual importunities of Luther's adversaries with Leo caused him at length to publish a formal condemnation of him; and accordingly he did so, in a bull dated June 15, 1520. In the beginning of this bull, the Pope directs his speech to Jesus Christ, to St. Peter, St. Paul, and all the saints, invoking their aid, in the most solemn expressions against the new errors and heresies, and for the preservation of the faith, peace, and unity of the church. Then he expresses his great grief for the late propagation of these errors in Germany; errors, either already condemned by the councils and constitutions of the Pope, or new propositions heretical, false, scandalous, apt to offend and seduce the faithful. Then, after enumerating forty-one propositions collected from Luther's writings, he does, by the advice of his cardinals, and after mature deliberation, condemn them as respectively heretical; and forbids all Christians, under the pain of excommunication, and deprivation of all their dignities, which they should incur *ipso facto*, to hold, defend, or preach any of these propositions, or to suffer others to preach them. As to Luther, after accusing him of disobedience and obstinacy, because he had appealed from his citation to a council, though he thought he might at that instant condemn him as a notorious heretic, yet he gave him sixty days to consider; assuring him, that if in that time he would revoke his errors, and return to his duty, and give him real proofs that he did so by public acts, and by burning his books, he should find in him a true paternal affection: otherwise he declares, that he should incur the punishment due to heretics.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, paid them some regard; and, not being openly separated from the church, did not quite abandon the discipline of it. But now he kept no measures with them, broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. The first step he took, after the publication of the Pope's bull, was to write against it; which he did in very severe terms, calling it, "The execrable bull of antichrist." He published likewise a book, called, "The captivity of Babylon:" in which he begins with a protestation, "That he became every day more knowing: that he was ashamed and repented of what he had writ-

" ten

Seckendorf,
&c.

“ ten about indulgences two years before, when he was a
 “ slave to the superstitions of Rome : that he did not in-
 “ deed then reject indulgences, but had since discovered,
 “ that they are nothing but impostures, fit to raise money,
 “ and to destroy the faith : that he was then content with
 “ denying the papacy to be *jure divino*, but had lately
 “ been convinced that it was the kingdom of Babylon :
 “ that he then wished a general council would settle the
 “ communion in both kinds, but now plainly saw, that
 “ it was commanded by scripture : that he did absolutely
 “ deny the seven sacraments, owning no more than three,
 “ baptism, penance, and the Lord’s supper, &c.” About
 the same time also, he published another treatise in the
 German language, to make the court of Rome odious to
 the Germans ; in which “ he gives a history of the wars
 “ raised by the Popes against the emperors, and represents
 “ the miseries Germany had suffered by them. He strives
 “ to engage the emperor and princes of Germany to
 “ espouse his party against the Pope, by maintaining,
 “ that they had the same power over the clergy as they had
 “ over the laity, and that there was no appeal from their
 “ jurisdiction. He advised the whole nation to shake off
 “ the Pope’s power ; and proposes a reformation, by
 “ which he subjects the Pope and bishops to the power of
 “ the emperor, &c.” Lastly, Luther, that he might not
 be wanting in any thing which should testify his abhor-
 rence of the proceedings in the court of Rome, was
 determined to treat the Pope’s bull and decretals in the
 same manner as they had ordered his writings to be treated :
 and therefore, calling the students at Wittemberg together,
 he flung them into a fire prepared for that purpose ; saying,
 “ Because thou hast troubled the holy one of God, let
 “ eternal fire trouble thee.” This ceremony was per-
 formed, Dec. 10, 1520.

Seckendorf,
 &c.
 Dupin, &c.
 Melch.
 Adam, &c.

The bull of Luther’s condemnation was carried into
 Germany, and published there by Eccius, who had soli-
 cited it at Rome ; and who, together with Jerom Aleander,
 a person eminent for his learning and eloquence, was in-
 trusted by the Pope with the execution of it. In the
 mean time, Charles V. of Spain, after he had set things
 to rights in the Low Countries, went into Germany, and
 was crowned emperor, Oct. the 21st, at Aix-la-Chapelle.
 He stayed not long in that city, because of the plague
 which was there ; but went to Cologne, and appointed a
 diet at Worms, to meet Jan. the 6th, 1521. Frederic,
 elector

elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Aleander, who accompanied the emperor, presented him with the brief, which the Pope had sent by him, and by which his holiness gave him notice of the decree he had made against the errors of Luther. Aleander told the elector, that the Pope had intrusted himself and Eccius with the affair of Luther, which was of the last consequences to the whole Christian world, and, if there were not a speedy stop put to it, would undo the empire: that he did not doubt, but that the elector would imitate the emperor, and other princes of the empire, who had received the Pope's judgement respectfully. And he informed his highness, that he had two things to request of him in the name of the Pope: "First, That he would cause all Luther's books to be burnt; and, secondly, that he would either put Luther to death, or imprison him, or send him to the Pope." The Pope sent also a brief to the university of Wittemberg, to exhort them to put his bull in execution against Luther; but neither the elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the Pope, calling him tyrant, heretic, apostate, antichrist, and blasphemer: and in it prays the emperor, electors, princes and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Indeed Erasmus, and other German divines, were of opinion that things ought not to be carried to this extremity, nor mens spirits stirred up; foreseeing, that the fire which consumed Luther's books would soon put all Germany into a flame. They proposed, therefore, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and Eccius and Aleander pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books were burnt in several cities in Germany. Aleander also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles. Luther's party was very powerful; and Charles V. was not willing to give so public an offence to the elector of Saxony, who had lately refused the empire, that he might have it.

To overcome these difficulties, Aleander gained a new bull from Rome, which declared, that Luther had incurred,

curred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for an assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the Pope, and the abuses of the court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, That Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Hufs. The diet of Worms was held in the beginning of 1521: where Aleander employed his eloquence and interest so successfully, that the emperor and princes of the empire were going to execute the Pope's bull against Luther with severity, and without delay. The only way which the elector of Saxony and Luther's friends could invent to ward off the blow, was to say, "That it was not evident, that the propositions objected to were his; that his adversaries might attribute them to him falsely; that the books from which they were taken might be forged; and, above all, that it was not just to condemn him without summoning and hearing him." The emperor therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittemberg, to conduct Luther safely to the diet. Sturmius carried with him a "safe-conduct" to Luther, signed by the emperor and princes of the diet; and also a letter from the emperor, dated March 21, 1521, and directed, "To the honourable, beloved, devout doctor, Martin Luther, of the order of St. Augustine;" in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill treatment. Nevertheless, Luther's friends were much against his going: some telling him, that, by burning his books, he might easily know what censure would be passed upon himself; others reminding him of the treatment they had, upon a like occasion, shewn to John Hufs. But Luther despised all dangers; and, in a strain which is extremely like him, declared, that "If he knew there were as many devils at Worms as tiles upon the houses, he would go."

Seckendorf,
&c.
Melch.
Adam. &c.

He arrived at Worms April 16, whither a prodigious multitude of people were got together, for the sake of seeing a man who had made such a noise in the world. When he appeared before the diet, he had two questions put to him by John Eccius: "First, whether he owned those
" books

“books for his that went under his name; and, secondly, “Whether he intended to retract or defend what was contained in them.” These queries produced an altercation, which lasted some days; but which ended at length in this single and peremptory declaration of Luther, that “unless he was convinced by texts of scripture or evident reason (for he did not think himself obliged to submit to the pope or his councils), he neither could nor would retract any thing, because it was not lawful for him to act against his conscience.” This being Luther’s final resolution, the emperor declared to the diet, That he was determined to proceed against him as a notorious Heretic; but that he intended, nevertheless, he should return to Wittemberg, according to the conditions laid down in his “safe-conduct.” Luther left Worms April the 26th, conducted by Sturmius, who had brought him; and being arrived at Eßburg, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, upon a pretence that he was then out of danger; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted before Luther set out from Worms; for the elector of Saxony foreseeing that the emperor was going to make a bloody edict against Luther; and finding it impossible to support and protect him any longer without bringing himself into trouble, resolved to have him taken away, and concealed. This was proposed to Luther, and accordingly done: for when Luther went from Eysenac, May the 3d, through a wood, in his way to Wittemberg, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who, throwing him down, took him in appearance by force, and carried him secretly into the castle of Wittemberg. Melchior Adam relates, that there were only eight nobles privy to this expedition, which was executed with so much address and fidelity, that no man knew what was become of him; or where he was. This contrivance wrought two effects in favour of Luther: as, first, it caused people to believe that he was taken away by the intrigues of his enemies, which made them odious, and exasperated mens minds against them; and, secondly, it secured him against the prosecution which the Pope and the emperor were making against him.

Melch.
Adam, &c.
Dupin, &c.

Before

Seckendorf,
&c.

Before the diet of Worms was dissolved, Charles V. caused an edict to be drawn up, which was dated the 8th of May, and solemnly published the 26th in the assembly of the electors and princes, held in his palace. In this edict, after declaring it to be the duty of an emperor, not only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their original, he commands, That Martin Luther be, agreeably to the sentence of the Pope, henceforward looked upon as a member separated from the church, a schismatic, and an obstinate and notorious heretic. He forbids all persons, under the penalty of high treason; loss of goods, and being put under the ban of the empire, to receive or defend, maintain or protect him, either in conversation or in writing; and he orders, that, after the twenty-one days allowed in his "safe-conduct," he should be proceeded against according to the form of the ban of the empire, in what place soever he should be: or, at least, that he should be seized and imprisoned, till his imperial majesty's pleasure should be further known. The same punishments are denounced against all the accomplices, adherents, followers, or favourers of Luther; and also all persons are forbid to print, sell, buy, or read any of his books. And, because there had been published several books concerning the same doctrines, without his name, and several pictures dispersed that were injurious to the pope, cardinal, and bishops, he commands the magistrates to seize and burn them, and to punish the authors and printers of those pictures and libels. Lastly, it forbids in general the printing of any book concerning matters of faith, which hath not the approbation of the ordinary, and some neighbouring university.

While the bull of Léó X. executed by Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemberg, and was employed in composing books in favour of his own cause, and against his adversaries. He did not however so closely confine himself, but that he frequently made excursions into the neighbourhood, though always under some disguise or other. One day he assumed the title and appearance of a nobleman: but we suppose he did not act his part very gracefully; for a gentleman who attended him under that character, to an inn upon the road, was, it seems,

seems, so fearful of a discovery, that he thought it necessary to caution him against absence; bidding him "keep Melch. Adam, &c.
 "close to his sword, without taking the least notice of
 "books, if by chance any should fall in his way." He used sometimes even to go out a-hunting with those few who were in his secret; which, however, we may imagine, he did more for health than for pleasure, as indeed may be collected from his own curious account of it. "I was," Luther. oper. tom. i. epist. p. 350.
 says he, "lately two days a-hunting, in which amusement
 "I found both pleasure and pain. We killed a brace of
 "hares, and took some unhappy partridges; a very pretty
 "employment, truly, for an idle man! However, I
 "could not forbear theologizing amidst dogs and nets;
 "for, thought I to myself, do not we, in hunting innocent
 "animals to death with dogs, very much resemble the
 "devil, who, by crafty wiles and the instruments of
 "wicked priests, is perpetually seeking whom he may
 "devour? Again. We happened to take a leveret alive,
 "which I put into my pocket, with an intent to preserve
 "it; yet we were not gone far, before the dogs seized
 "upon it, as it was in my pocket, and worried it. Just
 "so the pope and the devil rage furiously to destroy the
 "souls that I have saved, in spite of all my endeavours to
 "prevent them. In short, I am tired of hunting these
 "little innocent beasts; and had rather be employed,
 "as I have been for some time, in spearing bears, wolves,
 "tigers, foxes; that is, in opposing and confounding
 "wicked and impious divines, who resemble those savage
 "animals in their qualities."

Weary at length of his retirement, he appeared publicly again at Wittemberg, March 6, 1522, after he had been absent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his taking it ill. The edict of Charles V. as severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carlostadius, in Luther's absence, had pushed things on more vigorously than his leader, and had attempted to abolish the use of mass, or remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats; had allowed the monks to leave their monasteries, to neglect their vows and to marry; in short, had quite changed the doctrine and discipline of the

church at Wittemberg: all which, though not against Luther's sentiments, was yet blamed by him, as being rashly and unseasonably done. Lutheranism was still confined to Germany: it was not got to France; and Henry VIII. of England made the most rigorous acts to hinder it from invading his realm. Nay, he did something more: to shew his zeal for religion and the holy see, and perhaps his skill in theological learning, he wrote a treatise "Of the seven sacraments," against Luther's book "Of the captivity of Babylon;" which he presented to Leo X. in Oct. 1521. The Pope received it favourably, and was so well pleased with the king of England, that he complimented him with the title of "Defender of the faith." Luther, however, paid no regard to his kingship, but answered him with great sharpness; treating both his person and performance in the most contemptuous manner. Dupin, &c. Henry complained of this rude usage to the princes of Melch. Saxony; and Fisher, bishop of Rochester, replied, in Adam, &c. behalf of Henry's treatise: but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called "the order of bishops." The same year 1522, he wrote a letter, July the 29th, to the assembly of the states of Bohemia, in which he assured them, that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year a translation of the "New Testament" in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in everybody's hands, Ferdinand archduke of Austria, the emperor's brother, made a very severe edict, to hinder the farther publication of it, and forbade all the subjects of his Imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was so angry at it, that he wrote a treatise "Of the secular power," in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year; to which Hadrian VI. sent his brief, dated Nov. the 25th: for Leo X. died Dec. 2; 1521; and Hadrian had been elected pope the

the 9th of Jan. following. In this brief, among other things, he observes to the diet, how he had heard, with grief, that Martin Luther, after the sentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies: that it appeared strange to him, that so large and so religious a nation could be seduced by a wretched apostate friar: that nothing, however, could be more penicious to Christendom: and that therefore he exhorts them to use their utmost endeavours to make Luther, and the authors of these tumults, return to their duty; or, if they refuse and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, March 6, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many pieces: among the rest, one upon the dignity and office of the supreme magistrate; which Frederic elector of Saxony is said to have been highly pleased with. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshiping the body of Christ in the eucharist." He wrote also another book, which he dedicated to the senate and people of Prague, "about the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece, intituled, "An example of popish doctrine and divinity;" which Dupin calls a satire against nuns, and those who profess a monastic life. He wrote also against the vows of virginity, in his "preface to his commentary on 1 Cor. vii." and his exhortations here were, it seems, followed with effects; for soon after nine nuns, among whom was Catherine de Bore, eloped from the nunnery at Nimptschen, and were brought, by the assistance of Leonard Coppen, a burgher of Torgau, to Wittenberg. Whatever offence this proceeding might give to the Papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life, to that of the souls which Jesus Christ has delivered by his death. This year he had occasion to canonize two of his followers, who were burnt at Brussels, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia,

Melch.
Adam, &c.

Ibid.

who were banished from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of 1524, Clement VII. sent a legate into Germany to the diet, which was to be held at Nuremberg. Hadrian VI. died Oct. 1523, and was succeeded by Clement Nov. 19. A little before his death, he canonized Benno, who was bishop of Meissen in the time of Gregory VII. and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, "Against the new idol and devil set up at Meissen;" in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII's legate represented to the diet at Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor. It was in this year, that the dispute between Luther and Erasmus began about free-will. Erasmus had been much courted by the Papists to write against Luther; but had hitherto avoided the task, by saying, "that Luther was too great a man for him to write against, and that he had learned more from one short page of Luther, than from all the large books of Thomas Aquinas." Besides, Erasmus was all along of opinion, that writing would not be found an effectual way to end the differences, and establish the peace of the church. However, tired out at length with the importunities of the pope and the catholic princes, and desirous at the same time to clear himself from the suspicion of favouring a cause which he would not seem to favour, he resolved to write against Luther, though, as he tells Melancthon, it was with some reluctance; and chose free-will for the subject. His book was intituled, "A diatriba, or conference about free-will," and was written with much moderation, and without personal reflections. He tells Luther in the preface, "that he ought not to take his differing from him in opinion ill, because he had allowed himself the liberty of differing from the judgment of popes, councils, universities, and doctors of the church." Luther was some time before he answered Erasmus's book, but at last published a treatise "De servo arbitrio, or, Of the servitude of man's will;" and though Melancthon had promised Erasmus,

Melch.

Adam, &c.

Erasmus, that Luther should answer him with civility and moderation, yet Luther had so little regard to Melancthon's promise, that he never wrote any thing sharper. He accused Erasmus of being careless about religion, and little solicitous what became of it, provided the world continued in peace; and that his notions were rather philosophical than Christian. Erasmus immediately replied to Luther, in a piece called "Hyperaspistes;" in the first part of which he answers his arguments, and in the second his personal reflections.

Oct. 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was taken, as we have said, out of the nunnery of Nimptschen, in 1523. Luther had a design to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and so Luther married her himself, June 13, 1525. This conduct of his was blamed not only by the Catholics, but, as Melancthon says, by those of his own party. He was even for some time ashamed of it himself; and owns, "that his marriage had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils." Melancthon found him so afflicted with what he had done, that he wrote some letters of consolation to him: he adds, however, that "this accident may possibly not be without its use, as it tends to humble him a little: for it is dangerous," says he, "not only for a priest, but for any man, to be too much elated and puffed up; great success giving occasion to the sin of a high mind, not only, as the orator says, in fools, but sometimes even in wise men." It was not so much the marriage, as the circumstances of the time, and the precipitation with which it was done, that occasioned the censures passed upon Luther. He married all of a sudden, and at a time when Germany was groaning under the miseries of war, which was said at least to be owing to Lutheranism. Then again, it was thought an indecent thing in a man of forty-two years of age, who was then, as he pretended, restoring the gospel and reforming mankind, to involve himself in marriage with a woman of six and twenty, either through incontinence, or any account whatever. But Luther, as soon as he had re-

Seckendorf,
&c.

Ibid.

covered himself a little from this abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. "I took a wife," says he, "in obedience to my father's commands, and hastened the consummation, in order to prevent impediments, and stop the tongues of slanderers." It appears from his own confessions, that this reformer was very fond of Mrs. de Bore, and used to call her his Catherine; which made profane people think and say wicked things of him: and therefore, says he, "I am married of a sudden, not only that I might not be obliged to hear the clamours which I knew would be raised against me, but to stop the mouths of those who reproached me with Catherine de Bore." Luther also gives us to understand, that he did it partly as concurring with his grand scheme of opposing the Catholics. "See," says he, "because they are thus mad, I have so prepared myself, that, before I die, I may be found by God in the state in which I was created, and, if possible, retain nothing of my former Popish life. Therefore let them rave yet more, and this will be their last farewell; for my mind presages, that I shall soon be called by God unto his grace: therefore, at my father's commands, I have taken a wife." In another letter he speaks thus: "I hope I shall live a little longer, and I would not deny this last obedience to my father, who required it in hopes of issue, and also to confirm the doctrines I have taught." And again: "I think I shall marry before I leave the world, because I believe it is commanded by God."

Luther, notwithstanding, was not himself altogether satisfied with these reasons. He did not think the step he had taken could be sufficiently justified upon the principles of human prudence; and therefore we find him, in other places, endeavouring to account for it from a supernatural impulse. "The wise men amongst us are greatly provoked," says he; "they are forced to own the thing to be of God, but the disguise of the persons under which it is transacted, namely, of the young woman and myself, makes them think and say every thing that is wicked." And elsewhere: "The Lord brought me suddenly, when I was thinking of other matters, to a marriage with Catherine de Bore, the nun." His party seem also to have favoured this supposition. Thus says Melancthon: "As for the unreasonableness and want of consideration in this marriage,

“ marriage, on which account our adversaries will chiefly
 “ slander us, we must take heed lest that disturb us: for
 “ perhaps there is some secret, or something divine couched
 “ under it, concerning which it does not become us to en-
 “ quire too curiously; nor ought we to regard the scoffs of
 “ those who exercise neither piety towards God, nor vir-
 “ tue towards men.” But whether there was any thing
 divine in it or not, Luther found himself extremely happy
 in his new state, and especially after his wife had brought
 him a son. “ My rib Kate,” says he in the joy of his
 heart, “ desires her compliments to you, and thanks you
 “ for the favour of your kind letter. She is very well,
 “ through God’s mercy. She is obedient and complying
 “ with me in all things, and more agreeable, I thank
 “ God, than I could have expected; so that I would not
 “ change my poverty for the wealth of Cræsus,” He was
 heard to say, Sackendorf tells us, “ that he would not ex-
 “ change his wife for the kingdom of France, nor for the
 “ riches of the Venetians, and that for three reasons: first,
 “ because she had been given him by God, at the time when
 “ he implored the assistance of the Holy Ghost, in finding
 “ a good wife: secondly, because, though she was not with-
 “ out faults, yet she had fewer than other women: and,
 “ thirdly, because she religiously observed the conjugal
 “ fidelity she owed him.” There were at first a report, that
 Catherine de Bore was brought to bed soon after her
 marriage with Luther; but Erasmus, who had wrote that
 news to one of his friends, acknowledged the falsity of it
 a little after. Take his own humorous account of this
 matter, in one of his letters, dated the 13th of March,
 1526: “ Luther’s marriage is certain; the report of his
 “ wife’s being so speedily brought to bed is false; but I
 “ hear she his now with child. If the common story be
 “ true, that Antichrist shall be born of a monk and a nun,
 “ as some pretended, how many thousands of Antichrists
 “ are there in the world already? I was in hopes, that a
 “ wife would have made Luther a little tamer: but he,
 “ contrary to all expectation. has published, indeed, a
 “ most elaborate, but as virulent a book against me, as
 “ ever he wrote. What will become of the pacific Eras-
 “ mus, to be obliged to descend upon the stage, at a time
 “ of life when gladiators are usually dismissed from the
 “ service; and not only to fight, but to fight with beasts!”

Sackendorf,
 &c.

Epist. 22.
 lib. 18.
 Lond. 1642.

But let us leave Luther’s wedding, and pass on to some-
 thing more important, though perhaps less diverting.

The disturbances in Germany increased every day; and the war with the Turk, which brought the empire into danger, forced Charles V. at length to call a diet at Spire, by his letters, May 24, 1525. After he had given the reasons why the diet was not held the year before, as it was appointed, he said, "That it was not because he thought that the imperial diets ought not to meddle with matters of religion; for he acknowledged, that, on the contrary, it was his duty to protect the Christian religion, to maintain the rites settled by their ancestors, and to prevent novelties and pernicious doctrines from arising and spreading; but that, being certified that the edict of Worms was not executed in some parts of Germany, that there had been commotions and rebellions in some places, that the princes and members of the empire had many quarrels among themselves, that the Turk was ready to break in upon the territories of the empire, and that there were many disorders which needed a reformation, he had therefore appointed an imperial diet to meet at Augsburg upon the 1st of October." Few of the princes, however, being able to meet at Augsburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spire, where it was held in June 1526. The emperor was not present in person; but Ferdinand his brother, and six other deputies, acted in his name. The elector of Saxony, and the landgrave of Hesse, who were of Luther's party, came to it. At the opening of it, upon the 25th, the emperor's deputies proposed such things as they were to consult about, and said, "That it was the emperor's design, that the members of this diet should prescribe the means of securing the Christian religion, and the ancient discipline of the church derived to us by tradition; the punishments they should suffer, who did any thing contrary; and how the Popish princes might assist each other best, in executing the edict of Worms." The deputies, nominated to debate this matter, were, among others, the landgrave of Hesse, Sturmius deputy of Strasberg, and Cressy deputy of Nuremberg, who embraced Luther's doctrine; so that they could form no resolution conformable to the edict of Worms, but disputes ensued, and things were likely to end in a rupture. The elector of Saxony, landgrave of Hesse, and their party, were ready to withdraw; but Ferdinand, and the emperor's deputies, foreseeing that if the diet broke up in these heats, and

came

came to no conclusion, all Germany would be in danger of falling into quarrels, took pains to pacify them, and brought them at last to make the following resolution: viz. "That it being necessary, for the welfare of religion and the public peace, to call a national council in Germany, or a general one in Christendom, which should be opened within a year, deputies should be sent to the emperor, to desire him to return to Germany as soon as he could, and to hold a council; and that, in the mean time, the princes and states should so demean themselves concerning the edict of Worms, as to be able to give an account of their carriage to God and the emperor."

Seckendorf,
&c.
Dupin, &c.

Before this resolution of the diet appeared, the elector of Saxony, and landgrave of Hesse, proposed to the deputies of Strasberg and Nuremberg to make a league in the defence of those who should follow the new doctrine, and to bring the cities of Francfort and Ulm into it; but the deputies could then give no other answer, than that they would consult their cities about it. Affairs were now in great confusion in Germany; they were no less so in Italy; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the Papists, as by combating the Anabaptists and other fanatical sects; which, having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places. In 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life; but recovering from this, he was attacked a second time with a spiritual temptation, which he calls, "Colaphum Satanæ," "a blow of Satan." He seemed, as he tells us, to perceive at his left ear a prodigious beating, as it were of the waves of the sea, and this not only within, but also without his head; and so violently withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless, was all over chilly, and not able to speak: but recovering himself a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation, he made a will,

Lutheri
over. &c.
Melch.
Adam, &c.

for he had a son, and his wife was again with child, in which he recommended his family to the care of heaven: "Lord God," says he, "I thank thee, that thou wouldst have me poor upon earth, and a beggar. I have neither house, nor land, nor possessions, nor money, to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them, as thou hast preserved me." He however had the good luck to recover from this terrible condition; but he often spoke of it afterwards to his friends as one of the severest buffetings he had ever received from Satan.

The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spires in 1529, to require the assistance of the princes of the empire against the Turk, who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and hot disputes; and, after several debates, the decree of the former diet of Spires was again agreed to, in which it was ordered, that, concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they might give a good account of their management to God and the emperor. But, because some had taken occasion, from the seneral terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former; by which it was appointed, "That in those places where the edict of Worms had hitherto been observed, they should still keep to the execution of it, till a council should be called by the emperor; that those, who had taken up new opinions, and could not be brought to quit them without the hazard of some sedition, should be quiet for the future, and not admit of any alterations till the meeting of the council; that the new doctrine about the eucharist, which had been started of late, should not be entertained; that the mass should not be left off, nor the celebration of it be hindered, even in those places where the reformed doctrine prevailed; that the Anabaptists should be proscribed; that the ministers of the word of God should preach it according to the interpretation of the church, and should abstain from speaking of any other doctrines, till the council should meet; that all the provinces of the empire should live in peace, and not commit acts of hostility upon one another, under a pre-
"tence

“ tence of religion ; and that one prince should not pro-
 “ test the subjects of another.”

The elector John of Saxony (for Frederic was dead) the elector of Brandenburg, Ernestus and Francis dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, protested against this decree of the diet. Their reasons were, “ That they ought not to do any thing in
 “ prejudice of the determination of the former diet, which
 “ had granted liberty in religion, till the holding of the
 “ council ; that that resolution, having being taken by the
 “ unanimous consent of all the members of the empire,
 “ could not be repealed but by the like consent ; that, in
 “ the diet of Nuremberg, the original cause of all the
 “ differences in religion was searched into, and that, to allay
 “ them, they had offered to the pope eighty articles, to
 “ which his holiness had given no answer ; that the effect
 “ of their consultations had always been, that the best way
 “ to end disputes and reform abuses was to hold a coun-
 “ cil ; that they could not suffer opinions to be forced
 “ from them, which they judged true and agreeable to the
 “ word of God, before the council was held ; that their
 “ ministers had proved, by invincible arguments taken
 “ out of scripture, that the Popish mass was contrary to the
 “ institution of Jesus Christ, and the practice of the
 “ apostles, so that they could not agree to what was ordered
 “ in the diet ; that they knew the judgement of their
 “ churches concerning the presence of the body and blood
 “ of Christ in the eucharist ; but that they ought not to
 “ make a decree against those who were of a contrary
 “ opinion, because they were neither summoned nor
 “ heard ; that they could indeed venture to approve of the
 “ clause about preaching the gospel according to the inter-
 “ pretation received in the church, since that did not
 “ determine the matter, it being yet in dispute what was
 “ the true church ; that there was nothing more certain
 “ than the word of God itself, which explains itself, and
 “ therefore they would take care, that nothing else should
 “ be taught but the Old and New Testament in their
 “ purity ; that they are the only infallible rule, and that
 “ all human traditions are uncertain ; that the decree of
 “ the former diet was made for the preservation of peace,
 “ but that this last would infallibly beget wars and
 “ troubles. For these reasons they could not approve of
 “ the decree of the diet, but yet would do nothing that
 “ should be blame-worthy, till a council, either general or
 “ national,

Seckendorf, "national, should be held." Fourteen cities, viz. Straßburg, Nuremberg, Ulm, Constance, Retlingen, Windsheim, Memmingen, Lindow, Kempten, Hailbron, Isny, Weissemburg, Nortlingen, S. Gal, joined in this protestation, which was put in writing, and published the 19th of April, 1529, by an instrument, in which they appealed from all that should be done, to the emperor, a future council, either general or national, or to unsuspected judges; and accordingly they appointed deputies to send to the emperor, to petition that this decree might be revoked. This was the famous protestation, which gave the name of Protestants to the Reformers in Germany.

After this, the Protestant princes laboured to make a firm league among themselves, and with the free cities, that they might be able to defend each other against the emperor, and the Catholic princes. This league had been several times proposed before; but, after the protestation just related, they judged it necessary not to delay it any longer, and so drew up a form of it at Nuremberg. The deputies of the princes and cities being met at Swaback, the affair was there proposed; but the deputies of the elector of Saxony alledging, that since this league was made for the security of the true Christian doctrine, they ought all unanimously to agree about this doctrine; they ordered, therefore, that a summary of their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the Protestants at the diet of Spire soon after, viz. Sept. 12, waited upon the emperor at Placentia, where he stayed a little, in returning from his coronation at Bononia; and assured him, that "their masters had opposed the decree of that diet for no other reason, but "because they foresaw it would occasion many troubles; "that they implored his imperial majesty not to think ill "of them, and to believe, that they would bear their part "in the war against the Turks, and other charges of the "empire, according to their duty; that they begged his "protection, and a favourable answer to the memorial "they had presented him." The emperor, content with their submission, promised them an answer, when he had communicated it to his council: and, Oct. 13, sent them word in writing, that "the decree of the diet seemed to "prevent all innovations, and preserve the peace of the "empire; that the elector of Saxony, and his allies, ought "to approve of it; that he desired a council as much as

"they,

“ they, though that would not have been necessary, if the
 “ edict of Worms had been duly executed ; that what had
 “ been once enacted by the major part of the members of the
 “ diet could not be disannulled by the opposition of some of
 “ them ; that he had written to the elector of Saxony and
 “ others, to receive and execute the decree of the diet ;
 “ and hoped they would the sooner submit to his order,
 “ because an union and peace were necessary at this time,
 “ when the Turk was in Germany.”

The deputies, having received this answer, drew up an Act of appeal, and caused it to be presented to the emperor ; which enraged them so extremely, that he confined them to their lodgings, and forbade them to write into Germany upon pain of death. One of the deputies, who happened to be absent when this order was given, wrote immediately to the senate of Nuremberg about all that had passed ; and his account was transmitted to the elector of Saxony, landgrave of Hesse, and other confederates, who met at Smalkald in November. Here it was first of all proposed, to agree upon a confession of faith ; and accordingly one was prepared, and afterwards offered at the diet of Augsburg, which was called in June 1530 : the emperor would not suffer it to be read in a full diet, but only in a special assembly of princes and other members of the empire ; after which the assembly was dismissed, that they might consult what resolutions should be formed. Some thought the edict of Worms should be put in execution ; others were for referring the matter to the decision of a certain number of honest, learned, and indifferent persons ; a third party were for having it confuted by the Catholic divines, and the confutation to be read in a full diet, before the Protestants ; and these prevailed. The Protestants afterwards presented an apology for their confession ; but the emperor would not receive it ; however, they were both made public. This confession of faith, which was afterwards called “ The confession of Augsburg,” was drawn up by Melancthon ; the most moderate of all Luther’s followers, as was also the apology. He revised and corrected it several times, and, as Dupin tells us, could hardly please Luther at last. Maimbourg says, however, that Luther was exceedingly pleased with it, when Melancthon sent him a copy of it ; and Seckendorf does not contradict it, but tells us, that Luther was very glad of the opportunity which was offered of letting the world know what he and his followers taught. It was signed by the elector of Saxony,

Saxony, the marquis of Brandenburg, Ernestus and Francis dukes of Brunswick and Lunenburg, the landgrave of Hesse, the princes of Anhalt, and the deputies of the cities of Nuremberg and Retlingen.

Luther had now nothing else to do, but to sit down and contemplate the mighty work he had finished : for that a single monk should be able to give the church of Rome so rude a shock, that there needed but such another entirely to overthrow it, may very well seem a mighty work. He did indeed little else ; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the Reformation, which had been brought about through him ; and publishing from time to time such writings as might encourage, direct, and aid them in doing it. The emperor threatened temporal punishments with armies, and the pope eternal with bulls and anathemas ; but Luther cared for none of their threats. His friend and coadjutor Melancthon was not so indifferent ; for Melancthon had a great deal of softness, moderation, and diffidence in his make, which made him very uneasy, and even sorrowful in the present disorders. Hence we find many of Luther's letters, written on purpose to comfort him under these several distresses and anxieties : " I am," says he, " in one of these letters, much weaker than you in private conflicts, if I may call those conflicts private, which I have with the devil ; but you are much weaker than me in public. You are all diffidence in the public cause ; I, on the contrary, am very sanguine, because I am confident it is a just and a true cause, the cause of God and of Christ, which need not look pale and tremble ; whereas the case is very different with me in my private conflicts, who am a very miserable sinner, and therefore have great reason to look pale and tremble. Upon this account it is, that I can be almost an indifferent spectator amidst all the noisy threats and bullyings of the Papists ; for if we fall, the kingdom of Christ falls with us ; and, if it should fall, I had rather fall with Christ, than stand with Cæsar." So again a little farther : " You, Melancthon, cannot bear these disorders, and labour to have things transacted by reason, and agreeable to that spirit of calmness and moderation, which your philosophy dictates. You might as well attempt to be mad with reason. Do not you see, that the matter is entirely out of your power and management, and that even Christ himself forbids your measures to take place?" This letter was written in 1530.

Melchior
Adam, &c.

ibid.

In 1533 Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says: "The devil is the host, and
 "the world is his inn, so that wherever you come, you
 "shall be sure to find this ugly host." He had also about this time a terrible controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath, that they would never embrace it. However, sixty or seventy citizens of Leipzig were found to have deviated a little from the Catholic way, in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this, and to be told at the same time, that if he did not clear himself of the charge, he could not possibly escape punishment. But Luther easily refuted the accusation, by proving, that he had been so far from stirring up his subjects against him, on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even to suffer themselves to be banished.

Melchior
Adam, &c.

In 1534, the Bible translated by him into German was
 first printed, as the old privilege, dated at Bibliopolis, under the elector's own hand, shews; and it was published the year after. He also published this year a book "against Masses
 "and the consecration of priests," in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, but the devil was always his antagonist. Feb. 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there was no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all his friends could say and do to prevent him: his resolution however was attended with a good effect, for the night after his departure he began to be better. As he was carried along, he made his will, in which he bequeathed his detestation of Popery to his friends and brethren; agreeably to what he often used to say, "Pestis eram vivus, moriens
 "ero

Melchior
Adam, &c.

“ero mors tua papa;” that is, “I was the plague of Popery in my life, and shall continue to be so in my death.”

This year the pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected therefore to think, that though Luther had indeed carried things on with an high hand, and to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming shew of moderation; and Pius III. who succeeded Clement VII. proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with fox’s tails, and seeming to evacuate upwards and downwards, “*sum deorsum repurgare*,” as Melchior Adam expresses it. This was fixed over against the title-page, to let the readers see at once the scope and design of the book; which was, to expose that cunning and artifice, with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published about the same time “A confutation of the pretended Grant of Constantine to Sylvester bishop of Rome,” and also “Some letters of John Huss,” written from his prison at Constance to the Bohemians.

Melchior
Adam, &c.

In this manner was he employed till his death, which happened in 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after, he was called thither again by the earls of Mansfelt, to compose some differences which had arisen about their boundaries. He had not been used to such matters; but because he was born at Isleben, a town in the territory of Mansfelt, he was willing to do his country what service he could, even in this way. Preaching his last sermon therefore at Wittemberg, Jan. 17, he set off the 23d; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days, because the waters were out. The 28th, he passed over the river with his three sons, and Dr. Jonas; and being in some danger, he said to the doctor: “Do not you think it would rejoice the devil exceedingly, if I and you, and my three sons, should be drowned?”

When

When he entered the territories of the earls of Mansfelt, he was received by 100 horsemen, or more, and conducted in a very honourable manner; but was at the same time so very ill, that it was feared he would die. He said, that these fits of sickness often came upon him, when he had any great business to undertake: of this however he did not recover, but died Feb. 18, in his 63d year. A little before he expired, he admonished those that were about him to pray to God for the propagation of the gospel; "because," said he, "the council of Trent, which had sat once or twice, and the pope, would devise strange things against it." Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Isleben, when Dr. Jonas preached a sermon upon the occasion. The earls of Mansfelt desired, that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittemberg, which was accordingly done; and there he was buried with the greatest pomp that perhaps ever happened to any private man. Princes, earls, nobles, and students without number, attended the procession; and Melancthon made his funeral oration.

A thousand lyes were invented by the Papists about his death. Some said, that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred. Nay, lyes were invented about his death, even while he was yet alive; for a pamphlet was published at Naples, and in other places of Italy, the year before, wherein was given the following account. "Luther, being dangerously sick, desired to communicate, and died as soon as he had received the viaticum. As he was dying, he desired his body might be laid upon the altar, to be adored; but that request being neglected, he was buried. When, lo! at his interment there arose a furious tempest, as if the world was at an end; and the terror was universal. Some, in lifting their hands up to heaven, perceived, that the host, which the deceased had presumed to take, was suspended in the air: upon which it was gathered up with great veneration, and laid in a sacred place, and the tempest ceased for the present; but it arose the night following with greater fury, and filled the whole town with consternation: and the next day Luther's sepulchre was found open and empty, and a sulphureous stench proceeded from it, which nobody could bear. The assistants

Seckendorf,
&c.

Melch.
Adam, &c.

“tants fell sick of it, and many of them repented, and re-
“turned to the Catholic church.” We have related this
one, as a specimen of the innumerable lyes that the Papists
have raised about Luther; in which, as Bayle observes
very truly, they have shewn no regard either to probability,
or to the rules of the art of slandering, but have assumed all
the confidence of those, who fully believe, that the public
will blindly and implicitly receive and swallow all their
stories, be they ever so absurd and incredible. Luther, how-
ever, to give the most effectual refutation of this account of
his death, put forth an advertisement of his being alive;
and, to be even with the Papists for the malice they had
shewn in this lye, wrote a book at the same time to prove,
the “Papacy was founded by the devil.” In the mean
time, now we are speaking of the malice of the Papists to-
wards Luther, we must not forget a generous action of the
emperor Charles V. which is an exception to it. While
Charles’s troops quartered at Wittemberg, in 1547, which
was one year after Luther’s death, a soldier gave Luther’s
effigies, in the church of the castle, two stabs with his dag-
ger; and the Spaniards earnestly desired, that his tomb
might be pulled down, and his bones dug up and burnt:
but the emperor wisely answered; “I have nothing farther
“to do with Luther: he has henceforth another Judge,
“whose jurisdiction it is not lawful for me to usurp. Know,
“that I make not war with the dead, but with the living,
“who still make war with me.” He would not therefore
suffer his tomb to be demolished; and he forbade any at-
tempt of that nature, upon pain of death.

Epistolary
Correspon-
dence, vol.
III. p. 449.

“Martin Luther’s Life,” says Atterbury, “was a con-
“tinual warfare; he was engaged against the united forces of
“the Papal world, and he stood the shock of them bravely
“both with courage and success. He was a man certainly
“of high endowments of mind, and great virtues: he had
“a vast understanding, which raised him up to a pitch of
“learning unknown to the age in which he lived; his
“knowledge in Scripture was admirable, his elocution
“manly, and his way of reasoning with all the subtilty
“that those plain truths he delivered would bear: his
“thoughts were bent always on great designs, and he had a
“resolution fitted to go through with them; the assurance
“of his mind was not to be shaken or surpris’d; and that
“*παρρησία* of his (for I know not what else to call it) before
“the diet at Worms was such as might have become the days
“of the Apostles. His life was holy; and, when he had
“leisure

“leisure for retirement, severe: his virtues active chiefly, and homilistical, not those lazy sullen ones of the cloyster. He had no ambition but in the service of God: for other things, neither his enjoyment or wishes ever went higher than the bare conveniences of living. He was of a temper particularly averse to covetousness, or any base sin; and charitable even to a fault, without respect to his own occasions. If among this crowd of virtues a failing crept in, we must remember that an Apostle himself had not been irreprovable: if in the body of his doctrine one flaw is to be seen; yet the greatest lights of the Church, and in the purest times of it, were, we know, not exact in all their opinions. Upon the whole, we have certainly great reason to break out in the phrase of the Prophet, and say—How beautiful upon the mountains are the feet of him that bringeth glad tidings!”

We will close this long, but interesting account of this celebrated Reformer, with subjoining a few censures, which have been passed upon him, by both Papists and Protestants, which, with proper allowances made for the prejudices of each party, may enable the intelligent reader to form a pretty just notion of the man. Let father Simon speak of him for the Papists, and tell us what sort of a translator and interpreter of scripture he was; for this is a part of his character which we must needs be solicitous to know, when we consider him as the first who boldly undertook to reform an over-grown system of idolatry and superstition by the pure word of God. “Luther,” says this critical author, “was the first Protestant, who ventured to translate the Bible into the vulgar tongue from the Hebrew text, although he understood Hebrew but very indifferently. As he was of a free and bold spirit, he accuses St. Jerom of ignorance in the Hebrew tongue; but he had more reason to accuse himself of this fault, and for having so precipitately undertaken a work of this nature, which required more time than he employed about it. Thus we find, that he was obliged to review his translation, and make a second edition; but, notwithstanding this review, the most learned Protestants of that time could not approve of either the one or the other, and several of them took the liberty to mark the faults, which were very numerous.” In another place he speaks of him not as a translator, but as a commentator, in the following manner. “Luther, the German Protestant’s

Hist. Critiq.
du V. T.
liv. ii. c. 23,

Liv. iii.

“ patriarch, was not satisfied with making a translation of
 “ the whole Bible, both from the Hebrew and Greek, into
 “ his mother tongue, but thought he ought to explain the
 “ word of God according to his own method, for the better
 “ fixing of their minds whom he had drawn to his party.
 “ But this patriarch could succeed no better in his com-
 “ mentaries upon the Bible, than in his translation. He
 “ made both the one and the other with too little confi-
 “ deration ; and he very often consults only his own pre-
 “ judices. That he might be thought a learned man, he
 “ spends time to no purpose in confuting of other people’s
 “ opinions, which he fancies ridiculous. He mixes very
 “ improperly theological questions and several other things
 “ with his commentaries, so that they may rather be called
 “ lectures, and disputes in divinity, than real commentaries.
 “ This may be seen in his exposition on Genesis, where
 “ there are many idle digressions. He thought, that by
 “ reading of morality, and bawling against those who were
 “ not of his opinion, he might very much illustrate the
 “ word of God ; yet one may easily see by his own books,
 “ that he was a turbulent and passionate man, who had only
 “ a little flashy wit and quickness of invention. There is
 “ nothing great or learned in his commentaries upon the
 “ Bible ; every thing low and mean : and as he had studied
 “ divinity, he has rather composed a rhapsody of theological
 “ questions, than a commentary upon the scripture text : to
 “ which we may add, that he wanted understanding, and
 “ usually followed his senses instead of his reason.”

This is the language of those in the church of Rome,
 who speak of Luther with any degree of moderation ; for
 the generality allow him neither parts, nor learning, nor
 any attainment intellectual or moral. They tell you, that
 he was not only no divine, but even an outrageous enemy
 and calumniator of all kinds of science ; and that he com-
 mitted gross, stupid, and abominable errors against the prin-
 ciples of divinity and philosophy. They accuse him of
 having confessed, that, after struggling for ten years together
 with his conscience, he at last became a perfect master of it,
 and fell into Atheism ; and add, that he frequently said, he
 would renounce his portion in heaven, provided God would
 allow him a pleasant life for 100 years upon earth. And,
 lest we should wonder that so monstrous and much
 unheard of impiety should be found in a mere human crea-
 ture, they make no scruple to say, that an Incubus begat
 him. These and many more such scandalous imputations

Bayle has been at the pains to collect, and has treated them with all the contempt, and just indignation, they deserve. But let us leave these impotent railers, and attend a little to more equitable judges. "Luther," says Wharton, in his *Appendix to Cave's Historia literaria*, "was a man of prodigious sagacity and acuteness, very warm, and formed for great undertakings; being a man, if ever there was one, whom nothing could daunt or intimidate. When the cause of religion was concerned, he never regarded whose love he was likely to gain, or whose displeasure to incur. He treated the pope's bulls, and the emperor's edicts, just alike; that is, he heartily despised both. In the mean time, it must be owned, that he often gave a greater loose to his passions than he ought, and did not in his writings pay that deference to crowned heads which it is always necessary to pay: but every man has his foible; and this was his. However, he was very diligent in his application to letters, and very learned, considering the times he lived in. His chief pursuit was in the study of the scriptures, upon a great part of which he wrote commentaries. He reformed the Christian religion from many errors and superstitions, with which it had been long corrupted; and reduced it, as well as he could, to its primitive purity. If in some places he appears not quite so orthodox, we must impute it to the times, and not to him; for it is no wonder, that one who attempts to cleanse such a stable of Augeas, as the church of Rome, should not escape free from spots and blemishes. He kept primitive antiquity constantly before his eyes, as his guide and rule; and, as Erasmus has observed, many things are condemned as heretical in the writings of Luther, which are thought very orthodox and pious in the books of Augustine and Bernard. Erasmus also says, that Luther wrote many things rather imprudently than impiously. His style was rough and harsh; for in those days every body could not write like Erasmus, Politian, Bembus, &c. who were always reading Tully, Livy, and Terence. Yet how uncouth and inelegant soever his style may be, it every where breathes a genuine zeal and piety, which is more solicitous about things than words."

We will finish our citations with Claude's censure upon Luther, which Bayle thinks very judicious. "I confess," says that foreign defender of the Reformation, "it were to be wished, that Luther had been more temperate in his way of writing; and that, with his great and invincible

Art. Lu-
THER.Hist. Lit.
tom. ii.p. 250.
Oxon. 1740.Bayle's
Diet. art.
LUTHER.
not. T.

“courage, with his ardent zeal for the truth, with that
 “unshaken constancy he ever manifested, he could have
 “shewed a greater reserve and moderation. But these faults,
 “which are most commonly complexional, prevent not our
 “esteem of men, when in other respects we perceive in
 “them a good fund of piety and virtues perfectly heroic,
 “such as were seen to shine in Luther. For we cannot re-
 “fuse to praise the zeal of Lucifer bishop of Cagliari, or to
 “admire the great qualities of St. Jerom, though we dis-
 “cover too much keenness and passion in their style. And
 “perhaps too there was some particular necessity, at the
 “time of the Reformation, to employ the strongest expres-
 “sions, the better to awaken men from that profound
 “slumber in which they had lain so long. However, I
 “grant, that Luther ought to have been more reserved in
 “his writings; and that, if our antagonist had only com-
 “plained of the acrimony of his style, we should have been
 “content, as a full answer, to desire him for the future,
 “not to imitate himself what he condemned in another.”

As singularly qualified, however, as Luther may seem to have been for the work of the Reformation, he could not have effected it, if he had not been favoured with a happy concurrence of circumstances. Wickliff, Hufs, and several others, had attempted the same thing, and had no less merit and abilities than Luther; but they did not succeed. They undertook the cure of the disease before the crisis; Luther, on the contrary, attacked it in a critical time; and it must be acknowledged, that several circumstances concurred to favour him. Learning flourished at that time among the laity; while churchmen not only stuck close to their barbarism, but persecuted the learned, and gave offence to all the world by an unbridled and barefaced extortion.

His works were collected after his death, and printed at Wittemberg in seven volumes folio. Catherine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittemberg, though Luther had advised her to seek another place of residence. She went from thence in 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions to what Luther had left her, she had wherewithal to maintain herself and her family handsomely. She
 returned

returned to Wittemberg, when the town was restored to the elector, where she lived in a very devout and pious manner, till the plague obliged her to leave it again in 1552. She sold what she had at Wittemberg; and retired to Torgau, with a resolution to end her life there. An unfortunate mischance befel her in her journey thither, which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle she was conveyed in; and, by leaping, got a fall, of which she died about a quarter of a year after, at Torgau, Dec. 20, 1552. She was buried there in the great church, where her tomb and epitaph are still to be seen; and the university of Wittemberg, which was then at Torgau because the plague raged at Wittemberge, made a public programma concerning the funeral pomp.

L U T T I (BENEDITTO), an Italian painter, was born at Florence, in 1566. He was the disciple of Dominico Gabiani, to whom he was committed by his father, James Lutti; and, at twenty-four, his merit was judged equal to that of his master. The famous paintings at Rome tempted him to that city, where the grand duke furnished him with the means of pursuing his studies, giving him an apartment in the Campo Martio. His design was to have worked under Cyro Ferri; but, on his arrival, he found that master dead, which gave him the greatest concern; yet he pursued his studies with great application, and soon acquired such an esteem for his ability in his art, that his works became much valued and sought for, in England, France, and Germany. The emperor knighted him; and the elector of Mentz sent, with his patent of knighthood, a cross set with diamonds. Lutti was never satisfied with himself; yet, though he often retouched his pictures, they never appeared laboured; he always changed for the better, and his last thought was always the best. He sat slowly to work; but, when once he was engaged, he never quitted it but with difficulty. His pencil was fresh and vigorous; his manner, which was tender and delicate, was always well considered, and of an excellent goût; union and harmony reigned throughout his pictures; but, as he attached himself chiefly to excel in colouring, he is not nicely correct.

He was acquainted with all the various manners of the different masters; he was fond of ancient pictures, and sometimes dealt in them; he has hardly painted any but easel

pieces, which are spread through most countries. There are only three public works of his known at Rome, viz. a Magdalene in the church of St. Catherine of Siena, at Monte Magna Napoli; the prophet Isaiah, in an oval, St. John de Lateran; and St. Anthony of Padua, in the church of the Holy Apostles. There is likewise at the palace Albani, at the four fountains, a miracle of St. Pio, painted by his hand, which is his master-piece; there is likewise a cieling of his in a room at the constable Colonna's, and another in the palace of the marquis Caroli.

Lutti was not able to finish a picture of St. Eusebius, bishop of Vercelli, designed for Turin, for which he had received a large earnest, and promised to get it ready at a set time. But several disputes happening between him and those who bespoke the picture, brought on, through chagrin, a fit of sickness, of which he died at Rome, in 1624, aged 58. His executors were obliged to return the earnest, and the picture was afterwards finished by Pietro Bianchi, one of his disciples, who died soon after, having acquired a great reputation by his taste of design, and the correctness of his figures. There are also reckoned among his disciples Gaetano Sardi, Dominico Piaistorini, and Placido Constanze.

Lutti is blamed for not having placed his figures advantageously, but in such a manner as to throw a part of the arms and legs out of the cloth. This fault he possesses in common with Paul Veronese and Rubens, who, to give more dignity and grandeur to the subject they treated, have introduced into the fore-ground of their pictures, groups of persons on horseback, tops of heads, and arms and legs, of which no other part of the body appears.

Lutti was lively in conversation; he had a politeness in his behaviour, which, as it prompted him to treat every body with proper civility, so it also procured him a return of esteem and respect. He spoke well in general of all his contemporary painters, but contracted no particular acquaintance with any, though he was principal of the academy of St. Luke; nor did he court the protection of the great, whom he never visited, and who very seldom visited him; convinced, that the true protection of a painter is to do well.

In the gallery of the elector Palatine at Dusseldorp, is a picture of this painter, representing St. Anne teaching the Virgin to read. There is a communion of the Magdalene engraved after Lutti, and another Magdalene penitent, in the Crozat collection.

LYCOPHRON,

LYCOPHRON, a Greek poet and grammarian, was a native of Chalis in Eubœa, called at present Negropont. He was killed by a shot with an arrow, according to Ovid. He flourished in the 119th olympiad, about 304 years before Christ, and wrote a poem intituled "Alexandra," containing a long course of predictions, which he supposes to be made by Cassandra, daughter of Priam, king of Troy. This poem hath created a great deal of trouble to the learned, on account of its obscurity; so that he is characterised with the distinction of "the tenebrous poet". Suidas has preserved the titles of twenty tragedies of his composing; and he is reckoned in the number of the poetical constellation Pleiades, which flourished under Ptolemy Philadelphus, king of Egypt. The best edition of "Lycophron" is that at Oxford, 1697, by Dr. (afterwards archbishop) Potter, re-printed there in 1701, folio.

LYDE (see JOINER).

LYDGATE (JOHN), an Augustin monk of St. Edmund's Bury, flourished in the reign of Henry VI. He was a disciple and admirer of Chaucer; and, according to some critics, excelled his master in the art of versification. Having spent some time in our English universities, he travelled through France and Italy, and improved himself in the languages and polite arts. After his return, he became tutor to many noblemen's sons, and for his excellent endowments was held in great esteem. He died in his 60th year, 1440, and was buried in his own convent at Bury. Pitseus says, he was not only an elegant poet, and an eloquent rhetorician, but also an expert mathematician, an acute philosopher, and no mean divine; that he wrote, partly in prose and partly in verse, many exquisite and learned books, among which are "Eclogues, Odes, and Satires." His verses were so very smooth, that it was said of him by his contemporaries, that his wit was framed and fashioned by the Muses themselves. But whoever peruses his works at present, will be apt to conclude that his contemporaries were very partial to him. We shall quote a few lines from the conclusion of his "Fall of Princes," which give us at once an account of his learning, and a specimen of his poetry.

Out of the French I drough it of entent,
 Not word by word, but following in substance
 And from Paris to England it sent,
 Only of purpose you to do pleasure.

Have

Have me excused ! my name is John Lydgate,
 Rude of language, I was not born in France
 Her curious mitres in English to translate !
 Of other tongue I have no suffisance.

LYDIAT (THOMAS), an eminent English chronologer, was born at Okerton in Oxfordshire, 1572. His father, observing the pregnancy of his parts, sent him to Winchester school, where he was admitted scholar on the foundation, at thirteen ; and, being elected thence to New college in Oxford, was put under the tuition of Dr. (afterwards Sir) Henry Marten [A], and became probationer fellow there in 1591. Two years after, he was enrolled fellow ; and, taking his degree in arts, applied himself to astronomy, mathematics, and divinity, in the last of which studies he was very desirous of continuing ; but, finding a great defect in his memory and utterance, he chose rather to resign his fellowship, which was appropriated to divinity, and live upon his small patrimony. This was in 1603 ; and he spent the seven years in finishing and printing such books as he had begun in the college, especially that “ *De emendatione temporum*,” dedicated to prince Henry, eldest son of James I. He was chronographer and cosmographer to that prince, who had a great respect for him, and, had he lived, would certainly have made a provision for him. In 1609, he became acquainted with Dr. Usher, afterwards archbishop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years ; and then purposing to return to England, the lord-deputy and chancellor of Ireland made him, at his request, a joint promise of a competent support, upon his coming back thither [B].

But when he came to England, the rectory of Okerton falling void, was offered to him ; and though, while he was fellow of New college, he had refused the offer of it by his father, who was the patron, yet he now accepted it, and was instituted thereto in 1612. Here he seems to have lived happily for many years : but being unwarily en-

[A] This gentleman afterwards became one of the chiefs of the Levellers in the civil wars. His character and conduct is none of the least entertaining parts of lord Clarendon's History.

[B] This seems to have been a promise of the school at Armagh, endowed with 5*l.* per annum in land. Appendix to Usher's Life by Parr, lett. 5, 6, and 7.

gaged [c] for the debts of a near relation, which he was unable to pay, he was thrown into prison at Oxford, the King's-bench, and elsewhere, in 1629, or 1630, and remained a prisoner till Sir William Boswell, a great patron of learned men, joining with Dr. Pink, warden of New college, and Dr. Usher, paid the debt, and released him; and archbishop Laud also, at the request of Sir Henry Marten, gave his assistance on this occasion [D]. He had no sooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country, he petitioned Charles I. for his majesty's protection and encouragement to travel into Turkey, Ethiopia, and the Abyssinian empire, in search of manuscripts relating to civil or ecclesiastical history, or any other branch of learning, and to print them in England: but, alas! the king had other affairs to mind, and Lydiat's petition was treated with neglect.

However, that rebuff did not diminish his loyalty, for which he was a great sufferer on the breaking out of the civil wars, 1642. In those trying times, he talked frequently and warmly in behalf both of the king and bishops, refused to comply with the demands of money made upon him by the parliament army, and stoutly defended his books and papers against their attempts to seize them. For these offences he was four times plundered by some troops of the parliament, at Compton-house in Warwickshire, to the value of at least 70l; was twice carried away from his house at Okerton, once to Warwick, and another time to Banbury; he was treated infamously by the soldiers, was exceedingly hurt in his person, and so much debarred from decent necessaries, that he was forced to borrow a shirt to shift himself for a quarter of a year together. At length, after he had lived at his parsonage several years, very poor and obscurely, he died April 3, 1646, and was interred the next day in the chancel of Okerton church, which had been rebuilt by him. A stone was laid over his grave in

[c] His manuscript treatise upon *Breewood's treatise of the sabbath* begins thus: "There was brought to me, being a prisoner in the King's-bench, on Friday evening, 3 December, 1630, &c."

[D] Our author wrote, in 1633, "A Defence of Laud in setting up altars in churches, &c." and dedicated it to him, in gratitude for his assistance in procuring his release; to

which Mr. Selden was also solicited to contribute, but refused, for what reason is not certainly known: but it was remembered on this occasion, that Lydiat had shewn some mistakes in his *Marmora Arundeliana*, and gave him only the character of an industrious author. This story of Mr. Wood is censured by Dr. Wilkins, in his life of Selden.

1669, by the society of New-college, who also erected an honorary monument, with an inscription to his memory, in the cloister of their college.

Wood's A-
then. Oxon.
& Hist. An-
tiq. Oxon.

In his person he was low in stature, and of mean appearance. He was much esteemed by learned men at home, particularly primate Usher, Sir Adam Newton, secretary, and Sir Thomas Challoner, chamberlain to prince Henry, Dr. J. Bainbridge, Mr. Henry Briggs, Dr. Peter Turner, and others. And some learned foreigners did not scruple to rank him with Mr. Joseph Mede, and even with lord Bacon. The books that he published are mentioned below [E].

[E] These are, "Tractatus de variis annorum formis, 1605," 8vo. "Prælectio astronomica de natura cæli & conditionibus elementorum." "Disquisitio physiológica de origine fontium." These two are printed and bound up with the first. "Defensio tractatus de variis annorum formis, contra Jos. Scaligeri obtractionem, 1607," 8vo. Scaliger, with his usual foul mouth, called him "a beardless, beggarly, and gelt priest." Passionate language, and a proof that he was worried; according to the remark of the country fellow, who was present at a disputation in the schools at Oxford, and being asked sneeringly by one of the scholars which disputant had the better of the argument, answered shrewdly, "That he was not such a dunce as not to see which of them was in a passion;" and it is observable that Usher, in the dispute now under consideration, gave his opinion on the side of our author. "Examen

"canonum chronologicæ isagogicorum;" printed with the "Defensio." "Emendatio temporum, &c. contra Scaligerum & alios, 1609," 8vo. "Explicitio & additamentum argumentorum in libello emendationis temporum compendio factæ de nativitate Christi, & ministerii in terris, 1613," 8vo. "Solis & lunæ periodus seu annus magnus, 1620," 8vo &c. "De anni solaris mensura epistola astronomica, &c. 1621." 8vo. "Numerus aureus melioribus lapillis insignatus, &c. 1621;" a single large sheet on one side. "Canones chronologici, &c. 1675," 8vo. "Letters to Dr. James Usher, primate of Ireland," printed in the Appendix of his life by Dr. Parr. "Marmoreum chronicum Arundelianum, cum Annotationibus," printed in the "Marmora Oxoniensia," by Humphrey Prideaux. He also left several manuscripts, two of which were written in Hebrew.

Biographia
Dramatica.

LYLLY, or LILLY (JOHN), was born in the Wilds of Kent, about 1553 according to the computation of Wood, who says "he became a student in Magdalen College in the beginning of 1569, aged sixteen or thereabouts, and was afterwards one of the demies or clerks of that house." He took the degree of B. A. April 27, 1573, and of M. A. in the year 1575. On some disgust, he removed to Cambridge; from whence he went to court, where he was taken notice of by queen Elizabeth, and had expectations of being preferred to the post of master of the revels, in which, after many years attendance, he was disappointed. In what year he died is unknown;

known; but Wood says, he was alive in 1597. He was a very assiduous student, and warmly addicted more especially to the study of poetry, in which he made so great a proficiency, that he has bequeathed to the world no less than nine dramatic pieces. He is considered as the first who attempted to reform and purify the English language, by purging it of obsolete and uncouth expressions. For this purpose he wrote a book intituled, "Euphues and his England," which met with a degree of success unusual with the first attempters of reformation, being almost immediately and universally followed; at least, if we may give credit to the words of Mr. Blount, who published six of Mr. Lilly's plays together, in one volume in twelves; in a preface to which he says of our author, "our nation are in his debt for a new English, which he taught them: 'Euphues and his England,' says he, began first that language; all our ladies were his scholars; and that beauty at court, which could not parley Euphuisme, that is to say, who was unable to converse in that pure and reformed English, which he had formed his work to be the standard of, was as little regarded as she which now there speaks not French."

According to this Mr. Blount, Lilly was deserving of the highest encomiums. He styles him, in his title-page, "the only rare poet of that time, the witty, comical, facetiously quick and unparalleled John Lilly;" and in his epistle dedicatory says, "that he sat at Apollo's table; that Apollo gave him a wreath of his own bayes without snatching, and the lyre he played on had no borrowed strings." And indeed, if what has been above said with regard to the reformation of the English language had been fact, he certainly had a claim to the highest honours from his countrymen, and even to have a statue erected to his memory. Those eulogiums, however, are not well founded, for though the language might be improved by him in its then state, he was but an affected writer. The titles and dates of his plays, which were in that age very well esteemed both by the court and the university, may be seen in the "Biographia Dramatica."

LYNDE (Sir HUMPHREY), was descended from a family in Dorsetshire, and born in 1579; and, being sent to Westminster school, was admitted scholar upon the foundation, and thence elected student of Christ-church, Oxford, in 1596. Four years afterwards he commenced
bachelor

bachelor of arts ; about which time he became heir to a considerable estate, was made a justice of peace, and knighted by king James in 1613. He obtained a seat in the house of commons in several parliaments ; but he is entitled to a place in this work as a man of distinguished learning, and author of several books [A]. He died June 14, 1636, and was interred in the chancel of the church at Cobham in Surry. The night before he died, being exhorted by a friend to give some testimony of his constancy in the Reformed religion, because it was not unlikely that his adversaries might asperse him, as they did Beza, Reynolds, King bishop of London, and bishop Andrews, that they recanted the Protestant religion, and were reconciled to the church of Rome before their death ; he professed, that, if he had a thousand souls, he would pawn them all upon the truth of that religion established by law in the church of England, and which he had declared and maintained in his "Via tuta." Accordingly, in his funeral sermon by Dr. Daniel Featly, he is not only styled "a general scholar, an accomplished gentleman, a gracious Christian, a zealous patriot, and an able champion for truth ;" but "one that stood always as well for the discipline, as the doctrine of the church of England ; and whose actions, as well as writings, were conformable both to the laws of God, and canons and constitutions of that church."

[A] These are, 1. "Antient characters of the visible church, 1625." 2. "Via tuta, The safe way ; &c." reprinted several times, and translated into Latin, Dutch, and French, printed at Paris, 1647, from the sixth edition, published in 1636, 12mo. under the title of "Popery confuted by Papists, &c." the second edition. 3. "Via devia, The by-way, &c. 1630 and 1632," 8vo. 4. "A case for the Spectacles: or, A Defence of the Via tuta," in answer to a book written by J. R. called, "A pair of

"Spectacles, &c." with a supplement in vindication of Sir Humphrey, by the publisher, Dr. Daniel Featly. A book intituled, "A pair of Spectacles for Sir Humphrey Lynde," was printed at Roan, 1631, in 8vo. by Robert Jenison, or Frevil, a Jesuit. 5. "An account of Bertram, with observations concerning the censures upon his tract De corpore & sanguine Christi," prefixed to an edition of it at Lond. 1623, 8vo. and reprinted there in 1686, 8vo.

Anecdotes
of Bowyer,
by Nichols,
p. 294.

LYONS (ISRAEL), son of a Polish Jew silversmith, and teacher of Hebrew at Cambridge, where he was born 1739. He was a wonderful young man for parts and ingenuity ; and shewed very early in life a great inclination to learning, particularly mathematics ; but though Dr. Smith, late master of Trinity college, offered to put him to school at his own expence, he would go only a day or two, saying,

“ he could learn more by himself in an hour than in a day “ with his master.” He began his study of botany in 1755, which he continued to his death ; and could remember not only the Linnaean names of almost all the English plants, but even the synonyma of the old botanists, which form a strange and barbarous farrago of great bulk ; and had large materials for a “ *Flora Cantabrigiensis*,” describing fully every part of each plant from the life, without being obliged to consult, or being liable to be misled by, former authors. In 1758 he obtained much celebrity by publishing a treatise “ on Fluxions,” dedicated to his patron, Dr. Smith ; and in 1763 “ *Fasciculus plantarum circa Cantabrigiam nascentium quæ post Raium observatæ fuere*,” 8vo. Mr. Banks (now Sir Joseph Banks, bart. and president of the Royal Society), whom he first instructed in this science, sent for him to Oxford, about 1762 or 1763, to read lectures ; which he did with great applause to at least sixty pupils ; but could not be prevailed upon to make a long absence from Cambridge. He had a salary of 100 l. per annum for calculating the “ Nautical Almanac,” and frequently received presents from the Board of Longitude for his own inventions. He could read Latin and French with ease, but wrote the former ill ; had studied the English history, and could quote whole passages from the Monkish writers verbatim. He was appointed by the Board of Longitude to go with Capt. Phipps (now Lord Mulgrave) to the North Pole in 1773, and discharged that office to the satisfaction of his employers. After his return, he married and settled in London, where he died of the measles in about a year. He was then engaged in publishing some papers of Dr. Halley, His “ Calculations in Spherical Trigonometry abridged,” were printed in “ *Phil. Transf. vol. LXI. art. 46.*”

“ The Scholar’s Instructor, or Hebrew Grammar, by “ Israel Lyons, Teacher of the Hebrew Tongue in the “ University of Cambridge. The second edition, with “ many Additions and Emendations which the Author “ has found necessary in his long Course of teaching Hebrew. Cambridge, 1757,” 8vo, was the production of his father ; as was a treatise printed at the Cambridge press, under the title of “ Observations and Enquiries relating “ to various Parts of Scripture History, 1761,” published by subscription at 2s. 6d.—After the death of the younger Lyons, his name appeared in the title-page of “ A Geographical Dictionary,” of which the Astronomical parts were

were said to be “ taken from the papers of the late Mr. Israel Lyons, of Cambridge, Author of several valuable Mathematical Productions, and Astronomer in Lord Mulgrave’s Voyage to the Northern Hemisphere.”

Fabric.

Bibl. Græc.

vol. I.

In Bruto,

c. 9.

Inſt. Orat.

l. 1.

L Y S I A S, an ancient Athenian Orator, was born in the 80th olympiad. At fifteen, he went to Thurion, a colony of the Athenians; and, when grown up, assisted in the administration of the government there many years. When about forty-seven years of age, he returned to Athens; whence, being afterwards banished by the thirty tyrants, he went to Megara. Upon his return, Thrasybulus would have had him employed again in state-matters; but, this not taking place, he spent the remainder of his life as a private man. He was very familiar with Socrates, and other illustrious philosophers. He professed to teach the art of speaking: not that he pleaded at the bar himself, but he supplied others with speeches. “ Fuit Lyſias in cauſis forenſibus non verſatus,” ſays Cicero, “ ſed egregie ſubtilis ſcriptor atque elegans, &c.” Quintilian calls him, “ ſubtilis atque elegans et quo nihil, ſi Oratori ſatis ſit docere, quæras perfectius. Nihil enim eſt inane, nihil arceſſitum; puro tamen fonti, quam magno flumini, proprior.” Plutarch and Photius relate, that 425 orations were formerly exhibited under the name of Lyſias; of which thirty-four only are now extant. The beſt edition of them is by Dr. John Taylor at London, 1739, 4to; Cambridge, 1740, 8vo.

L Y S I P P U S, a celebrated Statuary among the ancients, was a native of Syron, and flouriſhed in the time of Alexander the Great. He was bred a lockſmith, and followed that buſineſs for a while; but, by the advice of Eupompus, a painter, he applied himſelf to that art, which, however, he ſoon quitted for ſculpture, in which he ſucceeded perfectly well. He executed his things with more eaſe than any of the ancients, and accordingly finiſhed more works than any of them. The ſtatue of a man wiping and anointing himſelf after bathing was particularly excellent: Agrippa placed it before his baths at Rome. Tiberius, who was charmed with it, could not reſiſt the deſire of being maſter of it, when he came to the empire: ſo that he took it into his own apartment, and put another very fine one in its place. But, as much as that emperor was feared by the Roman people, he could not

not hinder them from demanding, in a full theatre, that he would replace the first statue, and so vehemently, that he found it necessary to comply with their solicitations, in order to appease the tumult. Another of Lysippus's capital pieces was a grand statue of the sun, represented in a car drawn by four horses: this statue was worshiped at Rhodes. He made also several statues of Alexander and his favourites, which were brought to Rome by Metellus, after he had reduced the Macedonian empire. He particularly excelled in the hair of his heads, which he more happily expressed than any of his predecessors in the art. He also made his figures less than the life, that they might be seen such as statues appear when placed, as usual, at some height; and when he was charged with this fault, he answered, "That other artists had indeed represented men such as nature had made them, but, for his part, he chose to represent them such as they appeared to be." He had three sons, who were all his disciples, and acquired great reputation in the art. Plin. lib. iiii. cap. 8.

LYTTELTON (EDWARD), lord-keeper of the great seal of England in the reign of Charles I. was descended, by a collateral branch, from the famous judge Littleton, being grandson of John Littleton, parson of Mounslow, in Shropshire, in which county he was born, in 1589. He was admitted a gentleman commoner of Christ-church Oxford, in 1606, where he took the degree of bachelor of Arts, in 1609 [A]; after which, being designed for the law by his father, Sir Edward Lyttelton of Henley in Shropshire, who was one of the justices of the marches, and chief-justice of North Wales [B], he removed to the Inner Temple, and soon became eminent in his profession. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with Sir Edward Coke and Sir Dudley Diggs, to carry up the petition of right to the house of lords [C]. He had also the management of the high presumption charged upon the duke of Buckingham, about king James's death; on which occasion he behaved himself with universal applause, between the jealousy of the people and the honour of the court [D]. His first preferment in the law was succeeding

[A] Athen. Oxon. vol. ii. col. 83.
& Fatti, vol. i. col. 83.

[B] Lloyd's State Worthies, edit. 1670, p. 1003.

[C] Rapin, vol. ii. p. 269.

[D] Clarendon's Hist. of the Rebellion, &c. vol. ii. and Lives of the Lord-chancellors, &c. vol. i.

his father as a Welch judge, after which he was elected recorder of London [E], being about the same time counsel for the university of Oxford; and in 1632, he was chosen summer-reader of the Inner Temple [F]. In 1634, he was made solicitor-general, and knighted in 1635. In 1639, he was constituted lord chief-justice of the Common-pleas; and in 1640, on the flight of lord-keeper Finch from the resentment of the parliament, the great seal was put into his custody, with the same title [G]. February following, he was created a peer of England, by the title of lord Lyttelton, baron of Mounslow in Shropshire [H].

In this station he preserved the esteem of both parties for some time, both houses agreeing to return their thanks by him to the king, for passing the triennial bill, and that of the subsidies [I]; but concurring in the votes for raising an army, and seizing the militia, in March the following year, the king sent an order from York to lord Falkland, to demand the seal from him, and, with Sir John Colepeper, to consult about his successor in the post with Hyde, afterwards earl of Clarendon; which last step prevented the order from being put into execution. Hyde, having always entertained a great regard for the keeper, had, upon his late behaviour, paid him a visit at Exeter-house; when the keeper freely opened himself, bewailing his condition, in that he had been advanced from the Common-pleas, where he was acquainted with the business and the persons he had to deal withal, to an higher office, which required him to deal with another sort of men, and in affairs in which he was a stranger; nor had he one friend among them, with whom he could confer upon any difficulty that occurred to him. He proceeded to speak of the unhappy state of the king's affairs, and said, "they would never have done what they had already, unless they had been determined to do more: that he foresaw it would not be long before a war would break out, and of what importance it was, in that season, that the great seal should be with his majesty: that the prospect of this necessity had made him comply so much with that party, that there had lately been a consultation, whether,

[E] Clarendon's Hist. of the Rebellion, &c. vol. ii. and Lives of Lord-chancellors, &c. vol. i.

[F] Athen. Oxon. as before.

[G] Athen. Oxon. and Lives of the

Lord-chancellors, &c. Rushworth, vol. p. 130. Nelson, vol. I. p. 699.

[H] Dugdale's baronage, tom. iii. p. 465, 466.

[I] Lives of Lord-chancellors.

“ in regard the king might send for him, or the great seal
 “ be taken from him, it were adviseable to keep it in some
 “ secure place, where the keeper should receive it upon oc-
 “ casion, they having no mind to disoblige him: that the
 “ knowledge of this had induced him to vote as he did in
 “ the late debates; and by that compliance, which he
 “ knew would give the king very ill impressions of him,
 “ he had gained so much credit with them, that he should
 “ be able to preserve the seal in his own hands till his
 “ majesty should demand it, and then he would be ready to
 “ wait on the king with it, declaring, that no man should
 “ be more willing to perish with and for his majesty than
 “ himself.” Mr. Hyde acquainted lord Falkland with
 this conference; and, being very positive that the lord keeper
 would keep his promise, procured the advising of his
 majesty to write a kind invitation to the keeper, to come to
 York, and bring the seal with him, rather than think of
 giving it to any other person. The advice was embraced
 by the king, who, though he still continued doubtful of
 the man, was moved by the reasons assigned [K]; and
 accordingly the seal was sent to York on the 22d, and
 followed by the keeper on the 23d of May, 1642 [L].

But, notwithstanding this piece of service and eminent
 proof of his loyalty, at the risk of his life, he could never
 totally regain the king's confidence, or the esteem of the
 court-party [M]. However, he continued to enjoy his
 post, in which he attended his majesty to Oxford, was
 created doctor of laws there [N], and made one of the
 king's privy-council, and colonel of a regiment of foot in
 the same service, some time before his death, which
 happened Aug. 27, 1645, at Oxford. His body was
 interred in the cathedral of Christ-church; on which
 occasion a funeral oration was pronounced by Dr. Henry
 Hammond, then orator to the university. May 1683, a
 monument was erected there to his memory, by his only
 daughter, and heiress, the lady Anne Lyttelton, widow of
 sir Thomas Lyttelton [O]; and the same year came out

[K] Clarendon, vol. i. p. 442.

[L] Rushworth, vol. iv. p. 713. and
 vol. v. p. 341. Clarendon, vol. ii.
 p. 385.

[M] Whitelocke's Memoirs, p. 60.
 edit. 1732.

[N] Wood's Fasti, vol. ii. col. 26.
 His son-in-law was also created a ba-
 ronet, Oct. 14, the same year. General
 Dictionary.

[O] Athen. Oxon. as before. In
 his epitaph he is said to be descended
 from Sir Thomas Lyttleton, knight of
 the Bath, who being a judge under
 Edward IV. happily reduced the mu-
 nicipal laws of England, before indi-
 gested, into a manual; a work to be
 venerated by the professors thereof in
 every age.

his "Reports" in folio [P]. Lord Clarendon gives him the following character: "He was a man of great reputation in the profession of the law, for learning, and all other advantages which attend the most eminent men. He was of a very good extraction in Shropshire, and inherited a fair fortune and inheritance from his father. He was a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword. He had taken great pains in the hardest and most knotty part of the law, as well as that which was most customary, and was not only ready and expert in the books, but exceedingly versed in records, in studying and examining whereof he had kept Mr. Selden company, with whom he had great friendship, and who had much assisted him: so that he was looked upon as the best antiquary of his profession, who gave himself up to practice; and, upon the mere strength of his abilities, he had raised himself into the first rank of the practisers of the common law courts, and was chosen recorder of London before he was called to the bench, and grew presently into the highest practice in all the other courts, as well as those of the law [Q]." Whitelocke observes, that he was a man of courage, and of excellent parts and learning [R].

He was twice married; first to Anne, daughter of John Lyttelton, by whom he had a boy and two girls, who all died infants. His second wife was the lady Sidney Calverley, relict of Sir George Calverley of Cheshire, and daughter of Sir William Jones, judge of the King's-bench. This lady brought him a daughter, an only child, whose son Edward died in 1664, and lies interred in the Temple church. In the south window of the Inner Temple hall is a fine shield of the keeper's arms, with fifteen quarterings, distinguished by a crescent within a mullet, which shews him to have been a second son of the third house.

[P] Besides these, we have some speeches in parliament, and several arguments and discourses, published in Rushworth, vol. i. and appendix; and by themselves in 1642, 4to. and in a book, intituled, "The sovereign's pre-

rogative and subject's privileges discussed, 1657," folio. "A speech in the house of commons at the passing of two bills, 1641," 4to.

[Q] Hist. of Rebellion, book v.
[R] Memoirs, as before.

Anecdotes
of Bowyer
by Nichols,
p. 421.

LYTTELTON (GEORGE), the eldest son of Sir Thomas Lyttelton of Hagley in Worcestershire, bart. was born in 1609. He came into the world two months before the usual time; and was imagined by the nurse to be dead,

dead, but upon cloſer inſpection was found alive, and with ſome difficulty reared. At Eton ſchool, where he was educated, he was ſo much diſtinguiſhed, that his exerciſes were recommended as models to his ſchool-fellows. From Eton he went to Chriſt-church, where he retained the ſame reputation of ſuperiority, and diſplayed his abilities to the publick in a poem on Blenheim. He was a very early writer, both in verſe and proſe; his “Progreſs of Love,” and his “Perſian Letters,” having both been written when he was very young. He ſtayed not long at Oxford; for in 1728 he began his travels, and viſited France and Italy. When he returned, he obtained a ſeat in parliament, and ſoon diſtinguiſhed himſelf among the moſt eager opponents of Sir Robert Walpole, though his father, who was one of the lords of the Admiralty, always voted with the court. For many years the name of George Lyttelton was ſeen in every account of every debate in the Houſe of Commons. He oppoſed the ſtanding army; he oppoſed the exciſe; he ſupported the motion for petitioning the King to remove Walpole. The Prince of Wales, being (1737) driven from St. James’s, kept a ſeparate court, and opened his arms to the opponents of the mi-niſtry. Mr. Lyttelton was made his ſecretary, and was ſuppoſed to have great influence in the direction of his conduct. He perſuaded his maſter, whoſe buſineſs it was now to be popular, that he would advance his character by patronage. Mallet was made under-ſecretary, and Thomſon had a penſion. For Thomſon he always retained his kindneſs, and was able at laſt to place him at eaſe. Moore courted his favour by an apologetical poem, called, “The Trial of Selim,” for which he was paid with kind words, which, as is common, raiſed great hopes, that at laſt were diſappointed. He now ſtood in the firſt rank of oppoſition; and Pope, who was incited, it is not eaſy to ſay how, to increaſe the clamour againſt the mi-niſtry, commended him among the other patriots. This drew upon him the reproaches of Mr. Fox, who, in the houſe, imputed to him as a crime his intimacy with a lampooner ſo unjuſt and licentious. Lyttelton ſupported his friend, and replied, “that he thought it an honour to “be received into the familiarity of ſo great a poet.” While he was thus conſpicious, he married (1741) Miſs Lucy Forteſcue, ſiſter to Lord Forteſcue, of Devonſhire, by whom he had a ſon, Thomas, the late Lord Lyttelton, and two daughters, and with whom he appears to have

lived in the highest degree of connubial felicity : but human pleasures are short ; she died in childbed about six years afterwards (1747) ; and he solaced his grief by writing a “ Monody ” to her memory, without, however, condemning himself to perpetual solitude and sorrow ; for soon after he sought to find the same happiness again in a second marriage with the daughter of Sir Robert Rich (1749) ; but the experiment was unsuccessful. At length, after a long struggle, Walpole gave way, and honour and profit were distributed among his conquerors. Lyttelton was made (1744) one of the Lords of the Treasury ; and from that time was engaged in supporting the schemes of ministry. Politicks did not, however, so much engage him as to withhold his thoughts from things of more importance. He had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity ; but he thought the time now come when it was no longer fit to doubt or believe by chance, and applied himself seriously to the great question. His studies, being honest, ended in conviction. He found that Religion was true, and what he had learned he endeavoured to teach (1747), by “ Observations on the “ Conversion and Apostleship of St. Paul ; ” a treatise to which Infidelity has never been able to fabricate a specious answer. This book his father had the happiness of seeing, and expressed his pleasure in a letter which deserves to be inserted, and must have given to such a son a pleasure more easily conceived than described : “ I have read “ your religious treatise with infinite pleasure and satisfaction. The style is fine and clear, the arguments “ close, cogent, and irresistible. May the King of kings, “ whose glorious cause you have so well defended, reward “ your pious labours, and grant that I may be found “ worthy, through the merits of Jesus Christ, to be an “ eye-witness of that happiness which I don’t doubt He “ will bountifully bestow upon you ! In the mean time, I “ shall never cease glorifying God, for having endowed “ you with such useful talents, and given me so good a “ son. Your affectionate father, THOMAS LYTTELTON.” A few years afterwards (1751), by the death of his father, he inherited a baronet’s title with a large estate, which, though perhaps he did not augment, he was careful to adorn, by a house of great elegance and expence, and by great attention to the decoration of his park. As he continued his exertions in parliament, he was gradually advancing

vancing his claim to profit and preferment; and accordingly was made in 1754 cofferer and privy-counsellor. This place he exchanged next year for the great office of chancellor of the Exchequer; an office, however, that required some qualifications which he soon perceived himself to want. The year after, his curiosity led him into Wales; of which he has given an account, perhaps rather with too much affectation of delight, to Archibald Bower, a man of whom he had conceived an opinion more favourable than he seems to have deserved, and whom, having once espoused his interest and fame, he never was persuaded to disown. About this time he published his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it seems, of leisure than of study, rather effusions than compositions. When, in the latter part of the last reign, the inauspicious commencement of the war made the dissolution of the ministry unavoidable, Sir George Lyttelton, losing his employment with the rest, was recompensed with a peerage (1757); and rested from political turbulence in the House of Lords. His last literary production was, "The History of Henry the Second, 1764," elaborated by the researches and deliberations of twenty years, and published with the greatest anxiety [A]. The story of this publication is remarkable. The whole work was printed twice over, a great part of it three times, and many sheets four or five times [B]. The booksellers paid for the first impression [C]; but the charges and repeated operations of

[A] Why this "anxiety" should be attributed to "vanity," when good motives were avowed by the author and known to his friends, such as his desire to correct mistakes, his fear of having been too harsh on Becker, &c. we do not see; but sincerely with that, in this and some other passages, Dr. Johnson (for it is from his Biographical Prefaces the greater part of this Memoir is acknowledged by Mr. Nichols to have been taken) had observed his own humane maxim (in the Life of Addison), of not giving "a pang to a daughter, a brother, or a friend."

[B] The copy was all transcribed by his Lordship's own hand, and that not a very legible one, as he acknowledges in a letter to his printer. See the "Anecdotes," p. 407.

[C] This fact is undoubtedly true. We shall not scruple, however, to add to it a trifling circumstance, which shews that the excellent Peer (whose finances were not in the most flourishing situation) could bear with great fortitude what by many would have been deemed an insult. The booksellers, at a stated period, had paid the stationer for as much paper as they had agreed to purchase. His Lordship then became the paymaster; in which state the work went on for some years, till the stationer, having been disappointed of an expected sum, refused to furnish any more paper. With great reluctance Mr. Bowyer was prevailed on to carry this report to his Lordship; and began the tale with much hesitation.—"Oh! I understand you," says his Lordship very calmly, "the man is

or the press were at the expence of the author, whose ambitious accuracy is known to have cost him at least a thousand pounds. He began to print in 1755. Three volumes appeared in 1764; a second edition of them in 1767; a third edition in 1768; and the conclusion in 1771. Andrew Reid, a man not without considerable abilities, and not unacquainted with letters or with life, undertook to persuade the noble author, as he had persuaded himself, that he was master of the secret of punctuation; and, as fear begets credulity, he was employed, we know not at what price, to point the pages of "Henry the Second." The book was at last pointed and printed, and sent into the world. His lordship took money for his copy, of which, when he had paid the pointer, he probably gave the rest away; for he was very liberal to the indigent. When time brought the History to a third edition, Reid was either dead or discarded; and the superintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the style of Dr. Saunders [a Scotch LL.D.]. Something uncommon was probably expected, and something uncommon was at last done; for to the edition of Dr. Saunders is appended, what the world had hardly seen before, a list of errors of nineteen pages. But to politicks and literature there must be an end. Lord Lyttelton had never the appearance of a strong or a healthy man; he had a slender uncompact frame, and a meagre face [D]: he lasted, however, above sixty years, and then was seized with his last illness. Of his death this very affecting and instructive account has been given by his physician, Dr. Johnson of Kidderminster. "On Sunday evening the symptoms of
 " his Lordship's disorder, which for a week past had
 " alarmed us, put on a fatal appearance, and his Lord-
 " ship believed himself to be a dying man. From this
 " time he suffered by restlessness rather than pain; and
 " though his nerves were apparently much fluttered, his
 " mental faculties never seemed stronger, when he was
 " thoroughly awake. His Lordship's bilious and hepatic

" afraid to trust me! I acknowledge I
 " am poor, and so are two thirds of the
 " House of Peers; but let me request
 " you to be my security." It is need-
 " less to add, that Mr. Bowyer obliged
 " his Lordship, and had no reason to re-
 " pent of the civility.

[D] In a political caricature print, levelled against Sir Robert Walpole, he is thus described:

" But who be dat so lank, so lean,
 " so bony?

" O dat be de great orator, Lyt-
 " teltony."

" complaints

“ complaints seemed alone not equal to the expected
 “ mournful event ; his long want of sleep, whether
 “ the consequence of the irritation in the bowels, or,
 “ which is more probable, of causes of a different kind,
 “ accounts for his loss of strength, and for his death,
 “ very sufficiently. Though his Lordship wished his
 “ approaching dissolution not to be lingering, he waited
 “ for it with resignation. He said, ‘ It is a folly, a keeping
 “ me in misery, now to attempt to prolong life ;’ yet he
 “ was easily persuaded, for the satisfaction of others, to
 “ do or take any thing thought proper for him. On Sa-
 “ turday he had been remarkably better, and we were not
 “ without some hopes of his recovery. On Sunday, about
 “ eleven in the forenoon, his Lordship sent for me, and
 “ said he felt a great hurry, and wished to have a little
 “ conversation with me in order to divert it. He then
 “ proceeded to open the fountain of that heart, from
 “ whence goodness had so long flowed as from a copious
 “ spring. ‘ Doctor,’ said he, ‘ you shall be my confessor :
 “ when I first set out in the world, I had friends who
 “ endeavoured to shake my belief in the Christian reli-
 “ gion. I saw difficulties which staggered me ; but I
 “ kept my mind open to conviction. The evidences
 “ and doctrines of Christianity, studied with attention,
 “ made me a most firm and persuaded believer of the
 “ Christian religion. I have made it the rule of my life,
 “ and it is the ground of my future hopes. I have erred
 “ and sinned ; but have repented, and never indulged
 “ any vicious habit. In politicks, and public life, I have
 “ made the public good the rule of my conduct. I never
 “ gave counsels which I did not at the time think the best.
 “ I have seen that I was sometimes in the wrong, but I
 “ did not err designedly. I have endeavoured, in private
 “ life, to do all the good in my power, and never for a
 “ moment could indulge malicious or unjust designs upon
 “ any person whatsoever.’ At another time he said, ‘ I
 “ must leave my soul in the same state it was in before
 “ this illness ; I find this a very inconvenient time for so-
 “ licitude about any thing.’ On the evening, when the
 “ symptoms of death came on him, he said, ‘ I shall die ;
 “ but it will not be your fault.’ When Lord and Lady
 “ Valentia came to see his Lordship, he gave them this
 “ solemn benediction, and said, ‘ Be good, be virtuous,
 “ my Lord. You must come to this [E].’ Thus he

[E] Very similar to what Addison said to Lord Warwick.

“ continued

“ continued giving his dying benediction to all around
 “ him. On Monday morning a lucid interval gave some
 “ small hopes, but these vanished in the evening; and he
 “ continued dying, but with very little uneasiness, till
 “ Tuesday morning, August 22, when between seven and
 “ eight o’clock he expired, almost without a groan [F].”
 His Lordship was buried at Hagley; and the following in-
 scription is cut on the side of his Lady’s monument:

“ This unadorned stone was placed here
 “ By the particular desire and express directions
 “ Of the late Right Honourable
 “ GEORGE Lord LYTTELTON,
 “ Who died August 22, 1773, aged 64.”

[F] A lady who passed through Hagley in the summer of 1781, was surprised, after passing through many fine rooms, to find herself in a very ordinary bed-chamber; and more so, to hear the maid tell her, with tears in her eyes, “ that in that room, his “ constant one, his Lordship died.” Anecdotes, p. 597.

Anecdotes
 of Bowyer
 by Nichols,
 p. 132.

LYTTELTON (CHARLES), third son of Sir Thomas, and brother to George lord Lyttelton, was educated at Eton-school, and went thence first to University College, Oxford, and then to the Inner Temple, where he became a barrister at law; but, entering into orders, was collated by Bishop Hough to the rectory of Alvechurch in Worcestershire, Aug. 13, 1742. He took the degree of LL. B. March 28, 1745; LL. D. June 18, the same year; was appointed king’s chaplain in Dec. 1747, dean of Exeter in May 1748, and was consecrated bishop of Carlisle, March 21, 1762. In 1754 he caused the cieling and cornices of the chancel of Hagley church to be ornamented with shields of arms in their proper colours, representing the paternal coats of his ancient and respectable family. In 1765, on the death of Hugh lord Willoughby of Parham, he was unanimously elected president of the Society of Antiquaries; a station in which his distinguished abilities were eminently displayed. He died unmarried, Dec. 22, 1768. His merits and good qualities are universally acknowledged; and those parts of his character which more particularly endeared him to the respectable Society over which he so worthily presided, shall be pointed out in the words of his learned successor Dean Milles: “ The study of antiquity, especially that part of “ it which relates to the history and constitution of these “ kingdoms, was one of his earliest and most favourable “ pursuits;

Anecdotes
 ubi suprà.

Archæolo-
 gia, vol. I.
 p. xli.

“ pursuits; and he acquired great knowledge in it by con-
 “ stant study and application, to which he was led, not only
 “ by his natural disposition, but also by his state and situa-
 “ tion in life. He took frequent opportunities of improv-
 “ ing and enriching this knowledge, by judicious observa-
 “ tions in the course of several journies which he made
 “ through every country of England, and through many
 “ parts of Scotland and Wales. The Society has reaped
 “ the fruits of these observations in the most valuable pa-
 “ pers, which his lordship from time to time has communi-
 “ cated to us; which are more in number, and not in-
 “ ferior either in merit or importance to those conveyed
 “ to us by other hands [A]. Blest with a retentive
 “ memory, and happy both in the disposition and facility
 “ of communicating his knowledge, he was enabled also
 “ to act the part of a judicious commentator and candid
 “ critic, explaining, illustrating, and correcting, from his
 “ own observations, many of the papers which have been
 “ read at this Society. His station and connexions in the
 “ world, which necessarily engaged a very considerable
 “ part of his time, did not lessen his attention to the busi-
 “ ness and interests of the Society. His doors were always
 “ open to his friends, amongst whom none were more
 “ welcome to him than the friends of literature, which
 “ he endeavoured to promote in all its various branches,
 “ especially in those which are the more immediate ob-
 “ jects of our attention. Even this circumstance proved
 “ beneficial to the Society; for, if I may be allowed the
 “ expression, he was the center in which the various in-
 “ formations on points of antiquity from the different
 “ parts of the kingdom united, and the medium through
 “ which they were conveyed to us. His literary merit
 “ with the Society received an additional lustre from the
 “ affability of his temper, the gentleness of his manners,
 “ and the benevolence of his heart; which united every
 “ member of the Society in esteem to their Head, and in
 “ harmony and friendship with each other. A principle
 “ so essentially necessary to the prosperity, and even to
 “ the existence of all communities, especially those which
 “ have arts and literature for their object, that its bene-
 “ ficial effects are visibly to be discerned in the present
 “ flourishing state of our Society, which I flatter myself
 “ will be long continued under the influence of the same

[A] These are preserved in the *Archæologia*, vol. I. pp. 9. 140. 213. 228. 310.

“agreeable principles. I shall conclude this imperfect sketch of a most worthy character, by observing, that the warmth of his affection to the Society continued to his latest breath; and he has given a signal proof of it in the last great act, which a wise man does with respect to his worldly affairs; for, amongst the many charitable and generous donations contained in his will. he has made a very useful and valuable bequest of manuscripts [B] and printed books to the Society, as a token of his affection for them, and of his earnest desire to promote those laudable purposes for which they were instituted.” The Society expressed their gratitude and respect to his memory by a portrait of him engraved at their expence in 1770.

[B] Among these is a MS. history of the building of Exeter cathedral, by himself; and his large and valuable

Collections towards a History of Worcestershire, which have since been published by Dr. Nash.

M

Le Clerc's
bibl. chois.
tom. xx.
p. 232.

MABILLON (JOHN), a very learned writer of France, was born Nov. 23, 1632, at Pierre-mont, on the frontiers of Champagne. He was educated in the university of Rheims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profession the year following. He was looked upon, at first, as a person that would do honour to his order; but a perpetual head-ach, with which he was afflicted, almost destroyed all the expectations which were conceived of him. He was ordained priest at Amiens, in 1660; and afterwards, for fear too much solitude might prejudice his health, which was not yet re-established, sent by his superiors to St. Dennis, where he was appointed, during the whole year 1663, to shew the treasure and monuments of the kings of France. But having unfortunately broken there a looking-glass, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he said, frequently obliged him to relate things he did not believe. As the indisposition of his head gradually abated, he began to shew himself more and more to the world. Father d'Acheri, who was then compiling his “Spicilegium,” desiring

to have some young monk, who could assist him in that work, Mabillon was pitched upon for the purpose, who in 1664 went to Paris, and was very serviceable to father d'Acheri. This began to place his talents in a conspicuous light, and to shew what might be expected from him. A fresh occasion soon offered itself to him. The congregation of St. Maur had formed a design of publishing new editions of the fathers, revised from the manuscripts, with which the libraries of the order of the Benedictines, as one of the most ancient, are furnished. Mabillon was ordered to undertake the edition of "St. Bernard," which he prepared with great judgement and learning, and published at Paris, 1667, in two volumes folio, and nine octavo. In 1690, he published a second edition, augmented with almost fifty letters, new preliminary dissertations, and new notes; and was preparing to publish a third, when he died. He had no sooner published the first edition of "St. Bernard," but the congregation appointed him to undertake an edition of the "Acts of the Saints of the order of the Benedictines;" the first volume of which he published in 1668, and continued it to nine volumes in folio, the last of which was published in 1701. The writers of the "Journal de Trevoux" speak not much amiss of this work, when they say, that "it ought to be considered, not as a simple collection of memoirs relating to monastic history, but as a valuable compilation of ancient monuments; which, being illustrated by learned notes, give a great light to the most obscure part of ecclesiastical history. The prefaces alone," say they, "would secure to the author an immortal reputation. The manners and usages of those dark ages are examined into with great care; and an hundred important questions are discussed by an exact and solid critique." Le Clerc, in the place referred to above, from which we have drawn chiefly our account of Mabillon, has given us one example of a question, occasionally discussed by him in the course of his work; and it is that concerning the use of unleavened bread, in the celebration of the sacrament. Mabillon shews, in the preface to the third age of his "Acta Sanctorum," that the use of it is more ancient than is generally believed; and, in 1674, maintained it in a particular dissertation, addressed to cardinal Bona, who was before of a contrary opinion. But the work, which is supposed to have done him the most honour, is his "De re diplomatica libri sex: in quibus quicquid ad veterum instrumentorum antiqui-

tatem,

“tatem, materiam, scripturam & stilum; quicquid ad
 “figilla, monogrammata, subscriptiones, ac notas chro-
 “nologicas; quicquid inde ad antiquariam, historicam,
 “forensemque disciplinam pertinet, explicatur, & illustra-
 “tur. Accedunt commentarius de antiquis regum Fran-
 “corum palatiis, veterum scripturarum varia specimina
 “tabulis LX. comprehensa, nova ducentorum & amplius
 “monumentorum collectio. Paris, 1681,” fol. The ex-
 amination of almost an infinite number of charters and
 ancient titles, which had passed through his hands, put him
 upon forming the design of reducing to certain rules and
 principles an art, of which before there had been only very
 confused ideas. It was a bold attempt; but he executed it
 with such success, that he was thought to have carried it
 at once to perfection.

In 1682, he took a journey into Burgundy, in which
 Mr. Colbert employed him, to examine some ancient titles
 relating to the royal family. That minister received all the
 satisfaction he could desire; and, being fully convinced of
 our author's experience and abilities in these points, sent
 him the year following into Germany, in order to search
 there, among the archives and libraries of the ancient abbeys,
 what was most curious and proper to illustrate the history
 of the church in general, and that of France in particular.
 He spent in this journey five months, and has published an
 account of it. He took another journey into Italy in
 1685, by the order of the king of France; and returned the
 year following, with a very noble collection. He placed
 in the king's library above three thousand volumes of rare
 books, both printed and manuscript; and, in 1687, com-
 posed two volumes of the pieces he had discovered in that
 country, under the title of “*Museum Italicum*.” After
 this, he employed himself in publishing other works,
 which are strong evidences of his vast abilities and applica-
 tion. In 1698, he published a Latin letter concerning the
 worship of the unknown saints, which he called, “*Eusebii*
 “*Romani ad Theophilum Gallum epistola*.” This piece
 had like to have brought him into trouble; and the occasion
 of it was as follows: Mabillon, in the journey he had
 taken to Rome, had endeavoured to inform himself par-
 ticularly of those rules and precautions, which were ne-
 cessary to be observed with regard to the bodies of saints
 taken out of the catacombs, in order to be exposed to the
 veneration of the public. He had himself visited those
 places, and consulted all persons who could give him light
 upon

upon the subject. Five or six years had passed since his return to France, without his having ever thought of making use of his observations on that point. In 1692, he thought proper to draw up the treatise abovementioned; in which he took occasion to observe, that the bodies found in the catacombs were too hastily, and without sufficient foundation, concluded to be the bodies of martyrs. But, as this was a subject of a very delicate nature, and the book might possibly give offence, he kept it by him five years, without communicating it to above one person; and then sent it, under the seal of secrecy, to cardinal Colloredo at Rome, whose opinion was, that it should not be published in the form it was then in. Nevertheless, in 1698, it was published; and, as might easily be foreseen, very ill received at Rome. Nothing however appeared against it but complaints, murmurs, and criticisms, till 1701; then it was brought before the Congregation of the Index; and the affair took so bad a turn there, that Mabillon was obliged to employ all his interest to prevent a censure upon his letter. Nor would even this have availed, if he had not agreed to publish a new edition of it; in which, by softening some passages, and throwing upon inferior officers whatever abuses might be committed with regard to the bodies taken out of the catacombs, he easily satisfied his judges; who, having a great esteem for his learning and virtue, were not very ready to condemn him.

This eminent man died of a suppression of urine, which, it is said, did not at first alarm him, Dec. 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inscriptions. Du Pin tells us, that “it would be difficult to give Mabillon the praises he deserves: the voice of the public and the general esteem of all the learned, are a much better commendation of him than any thing we can say. His profound learning appears from his works: his modesty, humility, meekness, and piety, are no less known to those who have had the least conversation with him. His style is masculine, pure, clear, and methodical, without affectation or superfluous ornaments, and suitable to the subjects of which he has treated.”

*Biblioth.
des auteurs
ecclésiast.*

MACE (THOMAS), a practitioner on the lute, but more distinguished among music-men by a work, intitled “Musick’s Monument, or a Remembrancer of the best Practical

*Hawkins’s
Hist of
Music,
vol. IV.*

“Practical Musick, both Divine and Civil, that has ever been known to have been in the World, 1676,” folio. This person was born in 1613, and became one of the clerks of Trinity College, Cambridge. He does not appear to have held any considerable rank among musicians, nor is he celebrated either as a composer or practitioner on the lute: nevertheless, his book is a proof, that he was an excellent judge of the instrument; and contains such variety of directions for the ordering and management thereof, as also for the performance on it, as renders it a work of great utility. The style, it must be owned, is singularly curious; but then it is to the last degree diverting. It contains many particulars respecting himself; many traits of an original and singular character; and a vein of humour runs through it, which, far from being disgusting, exhibits a lively portraiture of a good-natured gossiping old man. There is a print of him before his book, from an engraving of Faithorne, the inscription under which shews him to have been sixty three in 1676: how long he lived afterwards, is not known. He had a wife and children.

MACEDONIANS, certain ancient heretics in the Christian church, so called from Macedonius, their founder and leader. Macedonius was of the church of Constantinople; and the Arians made him bishop of that see in the year 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lost their lives. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratifying the nomination of Macedonius; who, after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see. Mean while Macedonius was not of a temper to be peaceable and quiet in any situation long: he soon fell into disgrace with Constantius, for acting the part of a tyrant, rather than a bishop. What made him still upon worse terms with the emperor, was his causing the body of Constantine to be translated from the temple of the Apostles to that of Acacius the martyr; which also raised great tumults and confusion among the people, some highly approving, others loudly condemning, the procedure of Macedonius; insomuch that they came to blows a second time, when a prodigious number on both sides were slain. Macedonius, however, notwithstanding

ing the emperor's displeasure, which he had incurred by his seditious and turbulent practices, managed so well as to support himself by his party, which he had lately increased by taking in the Semi-Arians: till at length, impolitically offending two of his bishops, they got him deposed by the council of Constantinople, in 359.

He took this deposition, it is said, so heinously, that he was put upon revenging it, by broaching a new heresy. He began to teach, therefore, that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. The disaffected bishops subscribed at once to this opinion; and the Arians, it may be imagined, swallowed it very greedily. According to St. Jerom, even the Donatists of Africa joined with them; for he says, that Donatus of Carthage wrote a treatise upon the Holy Ghost, agreeable to the doctrine of the Arians. The outward shew of piety, which the Macedonians observed, drew over to their party many simple Christians: for these heretics were wise enough to know, that sanctity of behaviour would be sure of gaining converts to any doctrine, however absurd or impious. One Maratorus, who had been formerly a treasurer, having amassed vast riches, forsook his secular life, and devoted himself entirely to the service of the poor and sick. Then he became a monk; and at last fell in with the Macedonian heresy. He contributed greatly to spread it far and wide, by virtue of his riches; which, being freely and properly distributed, were found of more force in effecting conversions than all his arguments: and from this man, as Socrates relates, the Macedonians were called Maratorians, They were also called Pneumatomachi, or persons who were enemies of the Holy Ghost. Hist. Eccl.
lib. 2.

The noise of the Macedonian heresy being spread over Egypt, the bishop Serapion advertised Athanasius of it, who then was leading a monastic life, and lay hid in the desert. This celebrated saint, immediately taking pen in hand, was the first who confuted it; and this giving a general alarm, the councils by their decrees, and the emperors by their edicts, did afterwards confute it more effectually.

MACER (EMILIUS), an ancient Latin poet, was born at Verona, and flourished under Augustus Cæsar. Eusebius relates, that he died a few years after Virgil.

Ovid speaks of a poem of his, on the nature and quality of birds, serpents, and herbs; which, he says, Macer being then very old had often read to him:

“Sæpe suas volucres legit mihi grandior ævo,
“Quæque nocet serpens, quæ juvat herba, Macer.”

De Ponto, lib. iv. eleg. 10.

There is extant a poem, upon the nature and power of herbs, under Macer's name; but it is spurious. He also wrote a supplement to Homer, as Quintus Calaber did afterwards in Greek:

“Tu canis æterno quicquid restabat Homero:
“Ne careant summa Troica bella manu.”

De Ponto, lib. ii. eleg. 10.

Paul Jovius,
eleg. p. 205.

MACHIAVEL (NICOLAS), a native of Florence, who flourished in the beginning of the sixteenth century, was a very great genius, and wrote many things in a fine and masterly way; but had so little pretensions to learning, that, as some say, he did not understand Latin well enough to be able to read authors in that language. His first productions, that we hear of, were of the comic kind. He wrote a comedy called, “Nicias,” on the model of Aristophanes, in which he lashed some of his countrymen very severely, under the theatrical characters he introduced in it; who, however, bore his satire without shewing their resentment, because they would not increase the public laughter, by taking it to themselves. This play was acted with so much success at Florence, that Leo X. upon the fame of its great wit, ordered it to be performed at Rome, with all its decorations, and by the same actors, that that city also might enjoy the pleasure of it. But this comedy is not to be found in Machiavel's works, the only two inserted there being the “Mandragola” and the “Clitia.” Balzac says, that the “Clitia” is a copy of Plautus's “Casina;” and he blames Machiavel for adhering to his original even in things where religion is ridiculed. “Your wife hates me,” says Olympio in Plautus, “your son hates me, and all your acquaintance hate me.” Stalino. “What is that to you? whilst Jupiter is your friend, never mind those minute deities.” Olympio. “They are not much to be minded, I confess, provided they die soon; but suppose you, Mr. Jupiter, should happen to die first, and your kingdom devolve to those minor gods, what

Casina, act. ii.
sc. 5.

“ what will become of my head, and shoulders and shins?” Which the Florentine comedian imitates thus, in his dialogue between Pyrrhus and Nicomachus. Nic. “ What is it to you? keep in favour with Christ; and laugh at the saints.” Pyr. “ Yes: but if you die, and the saints use me ill?” Nic. “ Fear not; I will put you into such a condition that the saints shall not trouble you.” This, and some other passages of a like nature, might probably give rise to an opinion, which has ever since been retained of him, that he was not at the bottom a very good believer.

Mean while, Machiavel's comedies are of no account at all, when compared with his other works, as we shall perceive immediately. He was secretary, and afterwards historiographer, to the republic of Florence; and he wrote an history of that commonwealth in eight books, which contain what passed from 1215 to 1494. The Medicis procured him this last employment, with a good salary, in recompence for his having been put to the rack; which, it seems, was done upon a suspicion that he was an accomplice of the Soderini, in their conspiracies against that house. He had the constancy to endure this trial without confessing any thing: but his frequent and high commendations of Brutus and Cassius have persuaded many, that he was not altogether innocent. He published also seven books of the “ Art Military;” which made him pass, with the duke of Urbino, for a man very capable of drawing up an army in battalia. The duke, however, was wise enough never to try his theory; no, not even upon a single squadron.

But of all his books, that which made the most noise, is a treatise of politics, intitled, “ The Prince:” the purpose of which is to describe the arts of government, as they are usually exercised by wicked princes and tyrants. It is remarkable, that mankind are not yet agreed in their opinion of the author's purpose in writing this book. Some think, that he represented and exposed the arts of politicians, with no other view, than to inspire an abhorrence of tyrants, and to excite all mankind to the support of liberty: and others will have it, that he meant to delineate a proper plan of governing, and to prescribe and recommend such arts as the only expedients by which mankind can be managed; of which they are so persuaded, that Machiavelism, and the art of reigning tyrannically, pass with them for synonymous terms. Lord Bacon main-

tains the former of those opinions; and says, that “we are greatly obliged to Machiavel, and all such writers, for telling us so frankly what men do, and not what they ought to do,” that we may guard ourselves the better against their wiles. “Est quod gratias agamus Machiavello, & hujusmodi scriptoribus qui aperte & indissimulanter proferunt, quid homines facere soleant, non quid debeant.” Afterwards, Lord Clarendon delivered himself also in favour of the same opinion: “Machiavel,” says he, “was as great an enemy to tyranny and injustice in any government, as any man then was, or now is; although he got an ill name with those, who take what he says from the report of other men, or do not enough consider themselves what he says, and his method in speaking.” It is certain, however, that when his “Prince” was first published, which was about 1515, it gave no offence to the powers then in being. It was dedicated to Laurence de Medicis, nephew of Leo X. yet it did not hurt the author with this pope; who nevertheless was the first who threatened those with excommunication that read a prohibited book. Hadrian VI. who succeeded Leo X. did not censure Machiavel’s book; and Clement VII. who succeeded Hadrian VI. not only allowed Machiavel to dedicate his History of Florence to him, but also granted a privilege to Anthony Bladus, in 1531, to print this author’s works at Rome. The successors of Clement VII. to Clement VIII. permitted the sale of Machiavel’s “Prince,” all over Italy, of which there are frequent editions and translations. Mean while it was known, that this book did not please some doctors; and at last, under the pontificate of Clement VIII. the writings of this Florentine were condemned, after the loud complaints made against them at Rome by the jesuit Possevin, and a priest of the oratory called Thomas Bozius; though it is certain, that the jesuit had never read Machiavel’s “Prince,” as appears from his charging things on this book, which are not to be found in it. But it happened here, as it often happens in cases of a similar nature, that a want of knowledge is more than supplied by a redundancy of zeal.

Besides what we have mentioned, Machiavel published several other pieces, viz. “The life of Castruccio Castracani;” “The murder of Vitelli, &c. by duke Valentino;” “The state of France;” “The state of Germany;” “The marriage of Belphegor, a novel;” “The

Original

De augm.
scient. l. vii.
c. 2.

Hist. of re-
bellion,
book x.

“Original of the Guelf and Ghibilin factions;” and “Discourses upon the first decade of Titus Livius,” which are full of moral and political instruction. This extraordinary man died of a medicine, he took by way of prevention, in 1530. He is said, at the latter end of his life, to have lived in poverty, and contempt of religion. Paul Jovius Elog. p. 206. calls him *irrisor & athios*, a scoffer and an atheist. Some say, that they were obliged to use the public authority, to force him to receive the sacraments; and many strange stories are told of his irreligion, one of which we will relate, to satisfy the reader’s curiosity, for it would be endless to relate them all. When Machiavel was just dying, Binet de Salut d’Origene, p. 359. says the author of the following anecdote, he was seized with this fancy. He saw a small company of poor scoundrels, all in rags, ill-favoured, half-starved, and, in short, in as bad plight as possible. He was told, that these were the inhabitants of paradise, of whom it is written, “*Beati pauperes, quoniam ipsorum est regnum cœlorum.*” After these were retired, an infinite number of grave majestic personages appeared, who seemed to be sitting in a senate-house, and canvassing the most important affairs of state. There he saw Plato, Seneca, Plutarch, Tacitus, and others of the like characters; but was told, that those venerable personages, notwithstanding their appearance, were the damned, and the souls of the reprobated; for “*Sapientia hujus sæculi inimica est Dei.*” After this he was asked, to which of these companies he would choose to belong; and answered, “That he had much rather be in hell with those great geniuses, to converse with them about affairs of state, than be condemned to the company of such lousy scoundrels, as they had presented to him before.” Others relate this something differently, as, that he “would rather be sent to hell after his death, than go to paradise; because he should find nothing in heaven, but a parcel of beggars, poor monks, hermits, and apostles; whereas in hell, he should live with popes, cardinals, kings, and princes.”

This, and many other stories of the same kind, was related of him; which, it is more than probable, are all false, and nothing more than the fictions of bigots, to defame the man, because they disliked his books. Be this however as it will, Machiavel was certainly, what Harrington, the author of the “*Oceana*,” has observed of him, “a very ingenious man; and the best skilled in matters of policy and government, perhaps, of all who have written upon

“ these subjects.” An English translation of “ Machiavel’s “ Works,” with Annotations, Dissertations, &c. was published by Mr. Farnsworth in 1761, 2 vols. 4to; 1775, 8vo.

Mackenzie’s life, prefixed to his works, in two volumes folio, Edin. 1716.

MACKENZIE (SIR GEORGE), an ingenious and learned Scots writer, and eminent lawyer, was descended from an ancient and noble family, his father Simon Mackenzie being brother to the earl of Seaforth, and born at Dundee, in the county of Angus, in 1636. He gave early proofs of an extraordinary genius, having gone through his grammar, and the usual classic authors, at ten years of age; and was then sent to the universities of Aberdeen and St Andrew’s, where he finished his studies in logic and philosophy before he was full sixteen. After this, he turned his thoughts to the civil law; with a view of perfecting himself in which, he travelled into France, and settled himself a close student in the university of Bourges, for about three years. Then returning home, he was called to the bar, and became an advocate in 1656. He gained the character of an eminent pleader in a few years: so that, in 1661, he was chosen to plead the cause of the marquis of Argyle, who was beheaded at Edinburgh that year, for high-treason. In pleading this case, he dropped some unwary expressions in favour of his client, for which he was reprimanded; but he replied with great quickness, as well as boldness, that “ it was impossible to plead for a traitor without speaking treason.”

In the mean time, though he made the law his profession and chief study, yet he did not suffer his abilities to be confined entirely to that province. He had a good taste for polite literature; and he gave the public, from time to time, incontestable proofs of an uncommon proficiency therein. In 1660, came out his “ Aretino, or serious romance,” wherein he shewed a gay and exuberant fancy. In 1663, he published his “ Religio Stoici;” or a short discourse upon several divine and moral subjects, with a friendly address to the fanatics of all sects and sorts. This was followed, in 1665, by “ A moral essay,” preferring solitude to public employment, and all its appanages, such as fame, command, riches, pleasures, conversation, &c. which essay was answered by John Evelyn, esq; in another, preferring public employment to solitude. In 1667, he printed his “ Moral gallantry;” a discourse, wherein he endeavours to prove, that point of honour, abstracting from all other ties, obliges men to be virtuous; and that there is nothing

nothing so mean and unworthy of a gentleman, as vice: to which is added, a consolation against calumnies; shewing how to bear them easily and pleasantly. Afterwards he published, "The moral history of frugality," with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford; and, "Reason," an essay, dedicated to the Hon. Robert Boyle, esq. All these works, except "Aretino," were collected and printed together at London 1713, in 8vo. under the title of "Essays upon several moral subjects:" and it is but doing them justice to say, that they abound in good sense, wit, and learning; and are as fitted to entertain, as to instruct the reader. Besides these Essays, which were the production of such hours as could be spared from the business of his profession, he was the author of a play and a poem. The poem is intituled, "Cælia's country-house and closet;" and in it are the following lines upon the earl of Montrose:

"Montrose, his country's glory, and its shame,
"Cæsar in all things equall'd, but his fame, &c."

which we quote principally to shew, that Pope himself, infinitely superior as his talents in poetry were, did not disdain to imitate our author, in his "Essay on criticism:"

"At length Erasmus, that great injur'd name,
"The glory of the priesthood, and the shame, &c."

But to go on with Mackenzie. Soon after his public pleading for the earl of Argyle, he was promoted to the office of a judge in the criminal court; which he discharged with so much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was also knighted by his majesty. In these places he met with a great deal of trouble, on account of the rebellions which happened in his time; and his office of advocate requiring him to act with severity, he did not escape being censured, as if, in the deaths of some particular persons who were executed, he had stretched the laws too far. But there does not seem to have been any just foundation for this clamour against him: and it is generally agreed, that he acquitted himself like an able and upright magistrate. Upon the abrogation of the penal laws by James II. our advocate, though he had always been remarkable for his loyalty, and even censured for his zeal against traitors and fanatics, thought himself

obliged to resign his post; being convinced, that he could not discharge the duties of it in that point with a good conscience. He was succeeded by sir John Dalrymple, who, however, did not long continue in it: for that unfortunate prince, being convinced of his error, restored sir George to his post, in which he continued until the Revolution, and then gave it up. He could not come into the measures and terms of the Revolution: he hoped, that the prince of Orange would have returned to his own country, when matters were adjusted between the king and his subjects; and, upon its proving otherwise, he quitted all employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He arrived there in Sept. 1689, and prosecuted his studies in the Bodleian library, being admitted a student there, by a grace passed in the congregation, June 2, 1690. In the spring following, he went to London, where he fell into a disorder, of which he died the 2d of May, 1691. His corpse was conveyed by land to Scotland, and interred with great pomp and solemnity at Edinburgh; where, as we are told, his funeral was attended by all the council, nobility, college of justice, college of physicians, university, clergy, gentry, and such a concourse of people as never was seen on the like occasion.

Besides the moral pieces mentioned above, he wrote several other works, to illustrate the laws and customs of his country, to vindicate the monarchy from the restless contrivances and attacks of those whom he esteemed its enemies, and to maintain the honour and glory of Scotland. To illustrate the laws and customs of his country, he published, "A discourse upon the laws and customs of Scotland in matters criminal, 1674," 4to. "*Idea eloquentiæ forensis hodiernæ, una cum actione forensi ex unaquaque juris parte*, 1681," 8vo. "Institutions of the laws of Scotland, 1684," 8vo. "Observations upon the acts of parliament, 1686," folio. Besides these, several other treatises of law are inserted in his works, printed at Edinburgh 1716, in 2 vol. folio. In vindication of monarchy, he wrote his "*Jus regium; or the just and solid foundations of monarchy in general, and more especially of the monarchy of Scotland; maintained against Buchanan, Naphthali, Doleman, Milton, &c.* Lond. 1684," 8vo. This book being dedicated, and presented by the author, to the university of Oxford, the members thereof assembled in convocation ordered a letter of thanks to be sent to him for

for the said book, and his worthy pains therein, &c. With the same view, he published his "Discovery of the fanatic plot," printed at Edinburgh 1684, in folio; and his "Vindication of the government of Scotland during the reign of Charles II." Also the "Method of proceeding against criminals and fanatical covenants, 1691," 4to. The pieces, which he published in honour of his nation, were as follow: "Observations on the laws and customs of nations as to precedency, with the science of heraldry, treated as a part of the civil law of nations; wherein reasons are given for its principles, and etymologies for its harder terms, 1680," folio. "A defence of the antiquity of the royal line of Scotland: with a true account when the Scots were governed by kings in the isle of Britain, 1685," 8vo. This was written in answer to "An Historical account of church government, as it was in Great Britain and Ireland, when they first received the Christian religion," by Lloyd, bp. of St. Asaph. Sir George's defence was published in June 1685: but, before it came out, it was animadverted upon by Dr. Stillingfleet, who had seen it in manuscript, in the preface to his book intituled, "Origines Britannicæ." Sir George replied the year following, in a piece intituled, "The antiquity of the royal line of Scotland farther cleared and defended, against the exceptions lately offered by Dr. Stillingfleet, in his vindication of the bishop of St. Asaph;" after which no more was heard of the controversy. It is remarkable, however, that sir George's books were turned into Latin, printed at Utrècht in 1689, and then presented to William-Henry prince of Orange, who thereupon wrote two very obliging letters of thanks to him for his performance.

Among the instances of our author's zeal for his country, it is necessary to mention his founding of the lawyers library at Edinburgh, in 1689. This goes by the name of the Advocates library, and was afterwards stored with variety of manuscripts, relating particularly to the antiquity of the Scottish nation, and with all sorts of books, in all the sciences, classed in that excellent order, which he prescribed in an elegant Latin oration, pronounced upon the opening of it, and printed among his works.

We will close our account of sir George Mackenzie with what Wood and Burnet have said of him. Wood presents him as "a gentleman well acquainted with the best authors, whether ancient or modern; of indefatigable industry in his studies, great abilities and integrity in his

History of
his own
times, vol. i.

“ his profession, powerful at the bar, just on the bench,
“ an able statesman, a faithful friend, a loyal subject, a
“ constant advocate for the clergy and universities, of strict
“ honour in all his actions, and a zealous defender of piety
“ and religion in all places and companies. His conversa-
“ tion was pleasant and useful, severe against vice and loose
“ principles, without regard to quality or authority. He
“ was a great lover of the laws and customs of his country,
“ a contemner of popularity and riches, frugal in his ex-
“ pences, abstemious in his diet, &c.” Burnet says, that
“ he was a man of much life and wit, but neither equal
“ nor correct in it. He has published many books, some
“ of law, but all full of faults; for he was a slight and super-
“ ficial man.”

Sir George was twice married, and had children by both his wives. A daughter by his first wife was the grandmother of the present earl of Bute.

MACLAURIN (COLIN), an eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmoddan in Scotland, Feb. 1698. He was sent to the university of Glasgow in 1709, where he continued five years, and applied himself to study in a most intense manner. His great genius for mathematical learning discovered itself so early as at twelve years of age; when, having accidentally met with an Euclid in a friend's chamber, he became in a few days master of the first six books without any assistance: and it is certain, that in his 16th year he had invented many of the propositions, which were afterwards published under the title of, “ *Geometrica organica*.” In his 15th year, he took the degree of master of arts; on which occasion he composed and publicly defended a thesis, “ *On the power of gravity*,” with great applause. After this he quitted the university, and retired to a country-seat of his uncle, who had the care of his education; for his parents had been dead some time. Here he spent two or three years in pursuing his favourite studies; but, in 1717, he offered himself a candidate for the professorship of mathematics in the Marishal college of Aberdeen, and obtained it after a ten days trial with a very able competitor. In 1619, he went to London, where he became acquainted with Dr. Hoadly, then bp. of Bangor, Dr. Clarke, sir Isaac Newton, and other eminent men; at which time also he was admitted a member of the royal society: and in another journey in 1721, he contracted an intimacy with

with Martin Folkes, esq; the president of it, which lasted to his death.

In 1622, lord Polwarth, plenipotentiary of the king of Great-Britain at the congress of Cambray, engaged him to go as tutor and companion to his eldest son, who was then to set out on his travels. After a short stay at Paris, and visiting other towns in France, they fixed in Lorrain; where Maclaurin wrote his piece "On the percussion of bodies," which gained the prize of the royal academy of sciences, for the year 1724. But, his pupil dying soon after at Montpellier, he returned immediately to his profession at Aberdeen. He was hardly settled here, when he received an invitation to Edinburgh; the curators of that university being desirous that he should supply the place of Mr. James Gregory, whose great age and infirmities had rendered him incapable of teaching. He had some difficulties to encounter, arising from competitors, who had good interest with the patrons of the university, and also from the want of an additional fund for the new professor; which however at length were all surmounted, upon the receipt of two letters from sir Isaac Newton. In one, addressed to himself, with allowance to shew it to the patrons of the university, sir Isaac expresses himself thus: "I am very glad to hear, that you have a prospect of being joined to Mr. James Gregory, in the professorship of the mathematics at Edinburgh, not only because you are my friend, but principally because of your abilities; you being acquainted as well with the new improvements of mathematics, as with the former state of those sciences. I heartily wish you good success, and shall be very glad to hear of your being elected." In a second letter to the lord provost of Edinburgh, he writes thus; "I am glad to understand, that Mr. Maclaurin is in good repute amongst you for his skill in mathematics, for I think he deserves it very well: and to satisfy you that I do not flatter him, and also to encourage him to accept the place of assisting Mr. Gregory, in order to succeed him, I am ready, if you please to give me leave, to contribute 20 l. per annum towards a provision for him, till Mr. Gregory's place becomes void, if I live so long, and I will pay it to his order in London."

Nov. 1725, he was introduced into the university: as was at the same time his learned colleague and intimate friend, Dr. Alexander Monro, professor of anatomy. After this, the mathematical classes soon became very numerous, there being generally upwards of 100 young gentlemen attending his

his lectures every year; who being of different standings and proficiency, he was obliged to divide them into four or five classes, in each of which he employed a full hour every day, from the first of Nov. to the first of June. In the first class, he taught the first six books of "Euclid's Elements," plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. The second studied algebra, the 11th and 12th books of Euclid, spherical trigonometry, conic sections, and the general principles of astronomy. The third went on in astronomy and perspective, read a part of sir Isaac Newton's "Principia," and had a course of experiments for illustrating them performed: he afterwards read and demonstrated the elements of fluxions. Those in the fourth class read a system of fluxions, the doctrine of chances, and the rest of Newton's "Principia." Besides the labours of his public profession, he had frequently other employments and avocations. If an uncommon experiment was said to have been made any where, the curious were desirous of having it repeated by him: if an eclipse or comet was to be observed, his telescopes were always in readiness.

He lived a bachelor to the year 1733; but being very much formed for society, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, solicitor-general to his late majesty for Scotland. By this lady he had seven children, of which, two sons and three daughters, together with his wife, survived him. In 1734, Berkeley, bp. of Cloyne, published a piece called, "The Analyst," in which he took occasion, from some disputes that had arisen concerning the grounds of the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. MacLaurin thought himself included in this charge, and began an answer to Berkeley's book: but, as he proceeded, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindictory pamphlet, his work came out, "A complete system of fluxions, with their application to the most considerable problems in geometry and natural philosophy." This work was published at Edinburgh in 1742, 2 vols. 4to; and as it cost him infinite pains, so it is the most considerable of all his works, and will do him immortal honour. In the meantime, he was continually obliging the public with some performance or observation of his own; many of which were published in the fifth and sixth volumes of the "Medical essays

"essays" at Edinburgh. Some of them were likewise published in "The Philosophical Transactions;" as the following:

1. "Of the construction and measure of curves," No. 356.
2. "A new method of describing all kinds of curves," No. 359.
3. "A letter to Martin Folkes, esq; on equations with impossible roots, May 1726," No. 394.
4. "Continuation of the same, March 1729," No. 408.
5. "December the 21st, 1732, On the description of curves; with an account of farther improvements, and a paper dated at Nancy, Nov. 27, 1722," No. 439.
6. "An account of the treatise of fluxions, Jan. 27, 1742," No. 467.
7. "The same continued, March 10, 1742," No. 469.
8. "A rule for finding the meridional parts of a spheroid with the same exactness as of a sphere, August 1741," No. 461.
9. "Of the basis of the cells, wherein the bees deposite their honey, Nov. 3, 1734," No. 471.

In the midst of these studies, he was always ready to lend his assistance in contriving and promoting any scheme, which might contribute to the service of his country. When the earl of Morton set out, in 1739, for Orkney and Shetland, to visit his estates there; he desired Mr. Maclaurin to assist him in settling the geography of those countries, which is very erroneous in all our maps; to examine their natural history, to survey the coasts, and to take the measure of a degree of the meridian. Maclaurin's family affairs, and other connections, would not permit him to do this: he drew, however, a memorial of what he thought necessary to be observed, furnished the proper instruments, and recommended Mr. Short, the famous optician, as a fit operator for the management of them. He had still another scheme for the improvement of geography and navigation, of a more extensive nature; which was, the opening a passage from Greenland to the South Sea by the North pole. That such a passage might be found, he was so fully persuaded, that he has been heard to say, if his situation could admit of such adventures, he would undertake the voyage, even at his own charge. But when schemes for finding it were laid before the parliament in 1744, and himself consulted by several persons of high rank concerning them, before he could finish the memorials he proposed to send, the premium was limited to the discovery of a North-west passage; and he used to regret, that the word West was inserted, because he thought that passage, if at all to be found, must lie not far from the pole.

In

In 1745, having been very active in fortifying the city of Edinburgh against the Rebel army, he was obliged to fly from thence to the north of England; where he was invited by Herring, then abp. of York, to reside with him during his stay in this country. "Here," says he, in a letter to one of his friends, "I live as happy as a man can do, who is ignorant of the state of his family, and who sees the ruin of his country." In this expedition, however, being exposed to cold and hardships, and naturally of a weak and tender constitution, he laid the foundation of an illness, which put an end to his life. It was a dropsy in the belly; and he died of it June 14, 1746, aged 48. There is a circumstance recorded of him during his last moments, which shews him to have possessed great philosophic serenity, as well as strength of reason; and this was desiring his friend Dr. Monro to account for a phenomenon he then observed in himself, viz. "flashes of fire seeming to dart from his eyes, while in the mean time his sight was failing, so that he could scarcely distinguish one object from another."

Mr. Maclarin is said to have been a very good, as well as a very great man, and worthy of love as well as admiration. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find, in many places of his works, an application even of the most abstruse theories, to the perfecting of mechanical arts. He had resolved, for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment they often meet with in less skilful hands. But all this his death prevented; unless we should reckon, as a part of his intended work, the translation of Dr. David Gregory's "Practical Geometry," which he revised, and published with additions, 1745. In his life-time, however, he had frequent opportunities of serving his friends and his country by his great skill. Whatever difficulty occurred concerning the constructing or perfecting of machines, the working of mines, the improving of manufactures, the conveying of water, or the execution of any other public work, he was at hand to resolve it. He was likewise employed to terminate some disputes of consequence that had arisen at Glasgow concerning the gauging of vessels; and for that purpose presented to the commissioners of excise two elaborate memorials, with their demonstrations, containing rules by which the officers now act. He made
also

also calculations relating to the provision, now established by law, for the children and widows of the Scotch clergy, and of the professors in the universities, intitling them to certain annuities and sums, upon the voluntary annual payment of a certain sum by the incumbent. In contriving and adjusting this wise and useful scheme, he bestowed a great deal of labour, and contributed not a little towards bringing it to perfection. It may be said of such a man, that "he lived to some purpose;" which can hardly be said of those, how uncommon soever their abilities and attainments, who spend their whole time in abstract speculations, and produce nothing to the real use and service of their fellow-creatures.

Of his works, we have mentioned his "*Geometria organica*," in which he treats of the description of curve lines by continued motion. We need not repeat what has been said concerning his piece which gained the prize of the royal academy of sciences in 1724. In 1740, the academy adjudged him a prize, which did him still more honour, for solving the motion of the tides from the theory of gravity; a question which had been given out the former year, without receiving any solution. He had only ten days to draw this paper up in, and could not find leisure to transcribe a fair copy; so that the Paris edition of it is incorrect. He afterwards revised the whole, and inserted it in his "*Treatise of fluxions*;" as he did also the substance of the former piece. These, with the "*Treatise of fluxions*," and the pieces printed in the "*Philosophical Transactions*," of which we have given a list, are all the writings which our author lived to publish. Since his death, two volumes more have appeared; his "*Algebra*," and his "*Account of Sir Isaac Newton's Philosophical discoveries*." His "*Algebra*," though not finished by himself, is yet allowed to be excellent in its kind; containing, in no large volume, a compleat elementary treatise of that science, as far as it has hitherto been carried. His "*Account of Sir Isaac Newton's Philosophy*" was occasioned in the following manner: Sir Isaac dying in the beginning of 1728, his nephew, Mr. Conduitt, proposed to publish an account of his life, and desired Mr. Maclaurin's assistance. The latter, out of gratitude to his great benefactor, cheerfully undertook, and soon finished, the history of the progress which philosophy had made before Sir Isaac's time: and this was the first draught of the work in hand, which not going forward, on account of Mr. Con-

duitt's death, was returned to Mr. Maclaurin. To this he afterwards made great additions, and left it in the state in which it now appears. His main design seems to have been, to explain only those parts of Sir Isaac's philosophy which have been, and still are, controverted: and this is supposed to be the reason, why his grand discoveries concerning light and colours are but transiently and generally touched upon. For it is known, that ever since the experiments, on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine has not been contested; whereas his accounting for the celestial motions, and the other great appearances of nature, from gravity, is misunderstood, and even ridiculed to this day. The weak charge of occult qualities has been frequently repeated; foreign professors still amuse themselves with imaginary triumphs; and even the polite and ingenious cardinal de Polignac has been seduced to lend them the harmony of his numbers.

To the latter of these works is prefixed, "An account of the life and writings of Mr. Maclaurin:" from which, as it is very authentic, we have taken the substance of the present memoir.

MACROBIUS (AMBROSIUS AURELIUS THEODOSIUS), an ancient Latin writer, who flourished towards the latter part of the fourth century. What countryman he was, is not clear: Erasmus, in his "Ciceronianus," seems to think he was a Greek; and he himself tells us, in the preface to his "Saturnalia," that he was not a Roman, but laboured under the inconveniences of writing in a language which was not natural to him. Of what religion he was, Christian or Pagan, is uncertain. Barthius ranks him among the Christians; but Spanheim and Fabricius suppose him to have been a heathen. This however is certain, that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe to Theodosius; as appears from a rescript directed to Florentius, concerning those who were to obtain that office. He wrote "A Commentary upon Cicero's *Somnium Scipionis*," and seven books of "Saturnalia," which treat of various subjects, and are an agreeable mixture of criticism and antiquity. He was not an original writer, but made great use of other people's works, borrowing not only their materials, but even their language; and for this he has been satirically rallied by some modern authors. Erasmus compares

pares him to *Æsop's* raven, who made himself fine with the feathers of other birds; and says, that he prates Latin like a little Greek. "*Æsopicam corniculam mihi no-* In *Cicéron.*
minas," says he to his friend; "*ex aliorum pannis suos*
contextuit centones. Itaque sua lingua non loquitur; &
si quando loquitur, Græculum Latine balbutire credas." Ad *Senec.*
Muretus facetiously ranks him with those, "*qui ita hu-* iii. de. ben-
mani nihil a se alienum putant, ut alienis æque utantur 18.
ac suis:" which, being an allusion to a passage in *Te-*
rence, cannot be translated so as to give the English reader
the turn and spirit of the original. However, in the
midst of all this wit and censure, we cannot think these
critics have done that justice to *Macrobius*, which he
might reasonably have expected from any one who had
read him. Who would not conclude from *Erasmus* and
Muretus, that *Macrobius* was a most notorious plagiarist?
Yet he really was not so; for though he has, as they say,
sometimes borrowed the materials, and even the language of
others, yet he fairly apprises you of it, at the very entrance
of his work. "Don't blame me," says he, "if what I have
collected from multifarious reading, I shall frequently ex- Prefat. ad
press in the very words of the authors from whom I Saturnal.
have taken it: for my view in this present work is, not
to give proofs of my eloquence, but to collect and digest
into some regularity and order such things as I thought
might be useful to be known. I shall therefore here
imitate the bees, who suck the best juices from all sorts
of flowers, and afterwards work them up into various
forms and orders, with some mixture of their own pro-
per spirit."

The "*Somnium Scipionis*" and "*Saturnalia*" have been
often printed; to which has been added, in the later edi-
tions, a piece intituled, "*De differentiis & societatibus*
Græci Latinique verbi."

MADDEN (SAMUEL), D. D. ("a name," says Dr. Anecdotes
Johnson [A], "which Ireland ought to honour,") received of *Bowyer,*
his education at Dublin. He appears, however, to have by *Nichols,*
been in England in 1729; and, having written a tragedy pp. 32, 53^d,
called "*Themistocles, or the Lover of his country,*" was, 618.
as he himself says, tempted to let it come out by the offer
of a noble study of books from the profits of it. In 1731,
he projected a scheme for promoting learning in the col-

[A] It is on Dr. Madden's authority, that Dr. *Johnson* has authenticated
the marriage of *Swift* and *Stella*.

lege at Dublin by premiums. In 1732, he published his "Memoirs of the Twentieth Century [B]: being original Letters of State under George the Sixth; relating to the most important Events in Great Britain and Europe, as to Church and State, Arts and Sciences, Trade, Taxes, and Treaties, Peace, and War; and Characters of the greatest Persons of those Times; from the middle of the eighteenth, to the end of the twentieth Century and the World. Received and revealed in the year 1728; and now published, for the Instruction of all eminent Statesmen, Churchmen, Patriots, Politicians, Projectors, Papists, and Protestants. In 6 vols. Lond. 1733," 8vo. In 1740, we find him in his native country, and in that year setting apart the annual sum of one hundred pounds to be distributed, by way of premium, to the inhabitants of Ireland only; viz. 50*l.* to the author of the best invention for improving any useful art or manufacture; 25*l.* to the person who should execute the best statue or piece of sculpture; and 25*l.* to the person who should finish the best piece of painting, either in history or landscape: the premiums to be decided by the Dublin Society, of which Dr. Madden was the institutor. The good effects of these well-applied benefactions have not only been felt to advantage in the kingdom where they were given, but have even extended their influence to its sister country, having given rise to the society for the encouragement of arts and sciences in London. In 1743 or 4, he published a long poem, called "Boulter's Monument;" and an epistle of about 200 lines by him is prefixed to the second edition of Leland's "Life of Philip of Macedon." In an oration spoken at Dublin, Dec. 6, 1757, by Mr. Sheridan, that gentleman took occasion to mention Dr. Madden's bounty, and intended to have proceeded in the following manner, but was prevented by observing the Doctor to be then present. Speaking of the admirable institutions of

[B] There is something mysterious in the history of this work, of which only one volume has appeared, and whether any more were really intended is uncertain. A thousand copies were printed, with such very great dispatch, that three printers were employed on it (Bowyer, Woodfall, and Roberts); and the names of an uncommon number of reputable booksellers in the title-page. The current report is, that the edition was sup-

pressed on the day of publication; and that it is now exceedingly scarce, is certain. The whole of the business was transacted by Mr. Bowyer, without either of the other printers ever seeing the author. On the 28th a number of them was delivered to the several booksellers mentioned in the title-page; and in four days after, all that were unsold were recalled, and 890 of them were given up to Dr. Madden, to be destroyed.

premiums,

premiums, he went on, " Whose author, had he never
 " contributed any thing farther to the good of his country,
 " would have deserved immortal honour; and must have
 " been held in reverence by latest posterity. But the un-
 " wearied and disinterested endeavours, during a long course
 " of years, of this truly good man, in a variety of branches
 " to promote industry, and consequently the welfare of this
 " kingdom, and the mighty benefits which have thence re-
 " sulted to the community; have made many of the good
 " people of Ireland sorry, that a long-talked of scheme has
 " not hitherto been put in execution: that we might not
 " appear inferior in point of gratitude to the citizens of
 " London, with respect to a fellow citizen [c] (surely not
 " with more reason), and that like them we might be able
 " to address our patriot, *Præsentī tibi maturos largimur*
 " honores."

Dr. Madden had some good church preferment in
 Ireland, where he died Dec. 30, 1765. There is a fine
 mezzotinto of him, a whole length, by J. Brooks, in-
 scribed:

" SAMUEL MADDEN, D. D.

" *Quique sui memores alios fecere merendo,*

" *Omnibus his niveâ cinguntur tempora vittâ.*"

VIRG. *Æn.* vi. 664.

and a later, by Richard Purcell, from a painting by Robert
 Hunter, with his arms, and this inscription:

" SAMUEL MADDEN, D. D. ætatis suæ 68, 1755.

" *Fortior qui se, quam qui fortissima vincit moenia.*"

Monf. Grosley, a lively French traveller, speaking of a ci-
 ty in the centre of France, " which at the beginning of the
 " fifteenth century served as a theatre to the grandest scene
 " that England ever acted in that kingdom," mentions se-
 veral English families as lately extinct, or still subsisting
 there. " This city," he adds, " in return, has given the
 " British dominions an illustrious personage, to whom they
 " are indebted for the first prizes which have been there
 " distributed for the encouragement of agriculture and arts.
 " His name was Madain: being thrown upon the coast of
 " Ireland by events of which I could never hear any satis-
 " factory account, he settled in Dublin by the name of
 " Madden, there made a fortune, dedicated part of his
 " estate, which amounted to four or five thousand pounds
 " a year, to the prizes which I have spoken of, and left a

Tour to
 London,
 1772, vol.
 II. p. 1006

[c] Sir John Barnard.

G g 2

" rich

“ rich succession : part of this succession went over to France
 “ to the Madains his relations, who commenced a law-suit
 “ for the recovery of it, and caused ecclesiastical censures
 “ to be published against a merchant, to whom they had
 “ sent a letter of attorney to act for them, and whom they
 “ accused of having appropriated to himself a share of their
 “ inheritance.”

Anecdotes
 of Bowyer,
 by Nichols,
 p. 539.

MADDOX (ISAAC), a famous English prelate, born at London of obscure parents, whom he lost whilst he was young, was taken care of by an aunt, who placed him in a charity-school, and afterwards put him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that she should take him away, and send him back to school, to follow the bent of his inclination [A]. He was on this sent, by an exhibition of some Dissenting friends, to one of the universities in Scotland; but, not caring to take orders in that church, was afterwards, through the patronage of bishop Gibson, admitted to Queen's College, Cambridge, and was favoured with a Doctor's degree at Lambeth. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington, bishop of Chichester, whose niece he married, and was afterwards promoted to the rectory of St. Vedast in Foster-Lane, London. His other preferments are pointed out in his character at large in the epitaph transcribed below [B], from the Historian

[A] See Dr. Nowell's Answer to
 “ *Pietas Oxoniensis*,” p. 49.

[B] His monument in the South transept of the great aisle in the cathedral of Worcester consists of a female figure of white marble, leaning with her right elbow on a sarcophagus of black marble, on which is the story of the merciful Samaritan, in white basso-relievo. In her left hand she holds an inverted torch, behind which rises a pyramid of grey marble, about twenty-four feet in height, as a background; on the top of which are the arms of the see of Worcester. On a tablet is the following inscription:

“ May this marble record to future
 times

The excellent endowments and bene-

ficent virtues

of Dr. Isaac Maddox, bishop of this diocese.

An exact knowledge of the constitution of this national church,
 And an active zeal for its support and prosperity,

Manifested in a variety of occasions,
 And especially in writing a judicious vindication of the plan of the

Reformation adopted by

Queen Elizabeth,

Eminently qualified him for the pre-
 lacy:

All the extensive and important duties
 of which function

He perfectly understood and conscientiously discharged

With fervor, prudence, and integrity.

The

Historian of Worcestershire. In 1733 he published the first part of the "Review of Neal's History of the Puritans," under the title of, A "Vindication of the Government, "Doctrines, and Worship of the Church of England, "established in the Reign of Queen Elizabeth." He was a great benefactor to the London hospitals, and the first promoter of the Worcester infirmary in 1745, which has proved of singular benefit to the poor, and a great advantage to medical and chirurgical knowledge in that neighbourhood. He was also a great encourager of trade, engaging in the British Fishery, by which he lost some money. He likewise was a strong advocate for the act against vending spirituous liquors.—A gentleman once dining with him at Hartlebury, after a handsome entertainment came some tarts; and he very much pressed the company to taste his pastry, saying pleasantly, "that he believed they were "very good, but that they were not of his own making." This was a joke he was fond of repeating.

Bishop Maddox published 14 single Sermons, all in 4to, preached on public occasions between the years 1734 and 1752.

MADDOX

The love of his country
(The ruling passion of his truly English heart)

Urged him to promote, with unwearied care,

Loyalty, industry, sobriety,
and whatever might secure and increase
the public welfare.

A father to his clergy—

He directed them by his counsel,
Supported them by his authority,
And assisted them by his liberality:

A rare example!

After many other bountiful donations,
He assigned 200l. per ann. during his
life,

for the augmentation of the smaller
benefices of his diocese.

A guardian of the poor,

He abounded in private charities,
and encouraged every public one.

Long may the sick and impotent bless
the patron,

And those of this county the institutor,
of Infirmaries!

Hospitality and generosity,
Enlivened with cheerfulness, affability,
and good-nature,

Were the distinguished virtues of the
man and the friend;

And the piety and fortitude of the

Christian

Were brought to the test and stood the
trial

in two most afflicting circumstances—

The death of a lovely daughter,

In whom, at eleven years of age,

All the graces of the mind,

Dwelling in the most elegant form,

Not only began to dawn

But seemed to be hastening to maturity;

And the death of a most accomplished

son, at the age of 17,

Whose virtuous disposition,

and uncommon attainments in learning,

deserved and received the favour and

applause of Eton and Christ Church.

Conjugal and maternal affection,

Weeping over the mingled aches

of her much honoured and much la-

mented Lord

and of her dear children,

Erected this monument to their memory.

He was born July 27, 1697; was

appointed clerk of the closet to queen.

Caroline, 1729; was made dean of

Wells in 1733; was consecrated bishop

of St. Asaph, 1736; and was translated

to the see of Worcester in 1743. He

married in 1731 Elizabeth daughter of

Richard Price, of Hayes, in the county

of Middlesex, esq. and died Sept 27,

1759, leaving to a tender mother's since given in marriage to the hon. care one surviving beloved daughter, and rev. Mr. Yorke, dean of Lincoln."

Anecdotes
of Bowyer,
by Nichols,
p. 92.

MADDOX (THOMAS), the learned Exchequer antiquary, and historiographer royal, with a most indefatigable industry, collected and explained, at different times, a vast number of records relating to the ancient laws and constitution of this country; the knowledge of which tends greatly to the illustration of English history. By his unwearied labours in this way, he obliged the readers as well as the compilers of such history: for whoever would succeed in writing a general history, should be intimately acquainted with the minuter parts of which it consists, a competent knowledge of which is necessary in every reader that seeks for more than bare amusement. Mr. Maddox has supplied both with a noble apparatus. In 1702, he first distinguished himself in these toilsome researches; when, under the patronage of the learned and polite lord Somers, he presented the early fruits of them to the world, in "A Collection of antique Charters and Instruments of divers Kinds taken from the Originals, placed under several Heads, and deduced (in a Series according to the Order of Time) from the Norman Conquest, to the End of the Reign of King Henry VIII [A]." He was prompted to this work, by considering that there was no methodical history or system of ancient Charters and Instruments of this nation then extant; and that it would be acceptable to curious persons, and useful to the publick, if something were done for supplying that defect. Having entertained such a design, and being furnished with proper materials from the archives of the late Court of Augmentations, he was encouraged to proceed in it, especially by the above-mentioned lord; and thereupon prosecuted it with so much application, that out of an immense heap of original charters and writings, remaining in that repository, he selected and digested the main of this volume. In 1711, our author set forth a work of much greater dignity and importance than the foregoing, "The History and Antiquities of the Exchequer of the Kings of England, in two Periods, viz. from the Norman Conquest, to the end of the Reign of King John; and from the end of the Reign of King John, to the end of the Reign of

[A] Known by the title of "Formulae Anglicanum." It is a folio of 441 pages. The Dissertation concerning "Ancient Charters and In-

struments," prefixed to this work, is replete with useful learning upon that subject.

“ King Edward II. Taken from Records. Together
 “ with a correct copy of the ancient Dialogue concerning
 “ the Exchequer, generally ascribed to Gervasius Tilbu-
 “ rienfis; and a Dissertation concerning the most ancient
 “ Great Roll of the Exchequer, commonly styled The
 “ Roll of Quinto Regis Stephani,” folio; reprinted 1769,
 in 4to. This was dedicated to Queen Anne; but there
 is likewise prefixed to it a long prefatory epistle to the lord
 Somers; in which he gives that illustrious Mæcenas some
 account of this great unprecedented undertaking. He ob-
 serves, that though some treatises had been written con-
 cerning the Exchequer, yet no history of it had been yet
 attempted by any man. He tells his lordship, that he had
 pursued his subject to those ancient times, to which, he
 thinks, the original of the Exchequer in England may
 properly be assigned. Thence he has drawn down an or-
 derly account of it through a long course of years. And,
 having consulted, as well the books necessary to be perused
 upon this occasion, as a very great number of records and
 manuscripts, he had endeavoured all along to confirm what
 he offered by proper vouchers fetched from thence; which
 vouchers are subjoined column-wise in each page, except
 where their extraordinary length made it impracticable.
 The records which he here attests were, as he adds, taken
 by his own pen from the authentic membranes, unless where
 it appears by his references to be otherwise. He has con-
 trived throughout the whole (as far as the subject-matter
 would permit) to make use of such memorials as serve
 either to make known or to explain the ancient laws and
 usages of this kingdom. For which reason, as he notes,
 this work may be deemed, not merely a History of the Ex-
 chequer, but likewise a Promptuary towards a History of
 the ancient Law of England. He afterwards acquaints his
 lordship in what method he began and proceeded in com-
 piling this work. First, he made as full a collection from
 records as he could, of materials relating to the subject.
 Those materials being ranged orderly in several books of
 Collectanea, he reviewed them, and, weighing what they
 imported, and how they might be applied, he drew from
 thence a general scheme of his design. When he had pitch-
 ed upon the heads of his discourse, he took materials for
 them out of the aforesaid fund, and digested them into their
 proper rank and order. In doing this, it was his practice
 for the most part to write down, in the draught of his book,
 the respective records or testimonies first of all; i. e. before

he wrote his own text or composition; and from them formed his history or account of things; connecting and applying them afterwards, as the case would admit. At the end of this history (as we have expressed it in the title), Mr. Madox has published a copy of the treatise concerning the Exchequer, written in the way of dialogue, and generally ascribed to Gervasius Tilburienfis. This treatise is certainly very ancient, and intrinsically valuable. Our author introduces it by an epistolary dissertation, in Latin, to the then lord Halifax. The dialogue is followed by another epistolary dissertation, in the same language, addressed to the lord Somers, relating to the Great Roll of the Exchequer, commonly styled the "Roll of Quinto Regis," "Stephani." No historical account has been given, in this volume, of the records repositied in the Exchequer. Mr. Madox thought that might be more properly done, if there was occasion for it, hereafter, in a continuation of this work; which he seems to have had some intention of performing himself, when he published this part; or hoped some other hand would supply, if he did not. But the last chapter of the history is a list of the Barons of this court from the first year of William the Conqueror to the 20th of Edward II. The last work this laborious Historiographer published himself, was the "Firma Burgi, or "Historical Essay concerning the Cities, Towns, and "Boroughs of England. Taken from Records." This treatise was inscribed to King George I. The author warns his readers against expecting to find any curious or refined learning in it; in regard the matter of it is low. It is only one part of a subject, which however is extensive and difficult, concerning which, he tells us, much has been said by English writers to very little purpose, serving rather to entangle than to clear it. When he first entered upon the discussion of it, he found himself encompassed with doubts, which it hath been his endeavour, as he says, to remove or lessen as he went along. He has throughout mixed history and dissertation together, making these two to strengthen and diversify each other. However modestly Mr. Madox might express himself concerning the learning of this work, it is in reality both curious and profound, and his enquiries very laudable and useful. The civil antiquities of this country would, in all probability, have been further beholden than they are to this skilful and industrious person, if his life had been of a somewhat longer continuance; for it may be presumed, from two or three passages

passages in the prefaces of those books he published himself, that he meditated and intended some others to follow them, different from this posthumous History of Baronies, which, we think, his advertisement of it suggests to be the only manuscript left finished by the author. This is compiled much in the manner of his other writings. In the first book he discourſes largely of Land Baronies: in the second book he treats briefly of Titular Baronies; and in the third of Feudal Tenure in Capite.

Mr. Madox's large and valuable collection of transcripts, in 94 volumes in folio and quarto, conſiſting chiefly of extracts from records in the Exchequer, the Patent and Claufe Rolls in the Tower, the Cotton Library, the Archives of Canterbury and Weſtmiſter, the Collections of Chriſt's College, Cambridge, &c. made by him, and intended as materials for a feudal hiſtory of England from the earlieſt times, were preſented by his widow to the Britiſh Muſeum, where they are now preſerved. They were the labour of 30 years; and Mr. Madox frequently declared, that when young he would have given 1500 guineas for them.—59 volumes of Rymer's Collection of Public Acts relating to the Hiſtory and Government of England from 1115 to 1698 (not printed in his *Fœdera*, but of which there is a Catalogue in vol. XVII.) are alſo depoſited in the Muſeum by an order of the Houſe of Lords.

MÆCENAS (CAIUS CILNIUS), the great friend and counſellor of Auguſtus Cæſar, was himſelf a very polite ſcholar, but is chiefly memorable for having been the patron and protector of men of letters. He was deſcended from a moſt ancient and illuſtrious origin, even from the kings of Hetruria, as Horace often tells us; but his immediate forefathers were only of the equeſtrian order. . He is ſuppoſed to have been born at Rome, becauſe his family lived there; but in what year antiquity does not tell us. It ſays as little about his education; but we know it muſt have been of the moſt liberal kind, and perfectly agreeable to the dignity and ſplendour of his birth, ſince he excelled in every thing that related to arms, politics, and letters. How he ſpent his younger years is alſo unknown to us, any farther than by effects, there being no mention made of him, by any writer, before the death of Julius Cæſar, which happened in the year of Rome 709. Then Octavius Cæſar, who was afterwards called Auguſtus, went to Rome, to take poſſeſſion of his uncle's inheritance;
and

Meibomii
Mæcenæſ.

Eleg. i.

and then Mæcenas became first publicly known, though he appears to have been Augustus's friend, and, as it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions; so that Peto Albinovanus justly called him "Cæsaris dextram," Cæsar's right-hand.

Sueton. in
vit. Horat.

A. U. C. 710, the year that Cicero was killed, and Ovid born, Mæcenas distinguished himself by his courage and military skill at the battle of Modena, where the consuls Hirtius and Pansa were slain, in fighting against Antony; as he did afterwards at Philippi. After this last battle, began the memorable friendship between him and Horace. Horace, as Suetonius relates, was a tribune in the army of Brutus and Cassius, and, upon the defeat of those generals, made a prisoner of war. Mæcenas, finding him an accomplished man, became immediately his friend and protector, and afterwards recommended him to Augustus, who restored him to his estate, with no small additions. In the mean time, though Mæcenas behaved himself well as a soldier in these and other battles, yet his principal province was that of a minister and counsellor. He was the adviser, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at Brundisium between Antony and Augustus, he was sent to act on the part of Augustus. This we learn from Horace, in his journey to Brundisium:

"Hoc venturus erat Mæcenas optimus, atque

"Cocceius, missi magnis de rebus uterque

"Legati, aversos soliti componere amicos."

Sat. V. lib. i.

And afterwards, when this league was near breaking, through the suspicions of each party, he was sent to Antony, to ratify it anew.

Hist. l. xlix.

U. C. 717, when Augustus and Agrippa went to Sicily, to fight Sextus Pompeius by sea, Mæcenas went with them; but soon after returned, to appease some commotions which were rising at Rome: for though he usually attended Augustus in all his military expeditions, yet whenever there was any thing to be done at Rome, either with the senate or people, he was also dispatched thither for that purpose. He was indeed invested with the government, while Augustus and Agrippa were employed in the wars. Thus Dion Cassius, speaking of the year 718, says, that Mæ-

cenas

cenæ " had then, and some time after, the administration
 " of civil affairs, not only at Rome, but throughout all
 " Italy." V. Paternulus relates, that after the battle of Ac- Hist. 1. 2.
 tium, which happened in the year 724, " the government
 " of the city was committed to Mæcenas, a man of eque-
 " trian rank, but of an illustrious family."

Upon the total defeat of Antony at Actium, he returned to Rome, to take the government into his hands, till Augustus could settle some necessary affairs in Greece and Asia. Agrippa soon followed Mæcenas; and, when Augustus arrived, he placed these two great men and faithful adherents, the one over his civil, the other over his military concerns. While Augustus was extinguishing the remains of the civil war in Asia and Egypt, young Lepidus, the son of the triumvir, was forming a scheme to assassinate him, at his return to Rome. This conspiracy was discovered at once by the extraordinary vigilance of Mæcenas; who, as Paternulus says, " observing the rash coun- Ibid.
 " cils of the headstrong youth, with the same tranquillity
 " and calmness as if nothing at all had been doing, instantly
 " put him to death, without the least noise and tumult,
 " and by that means extinguished another civil war in its
 " very beginning."

The civil wars being now at an end, Augustus returned to Rome; and, after he had triumphed according to custom, he began to talk of restoring the commonwealth. Whether he was in earnest, or did it only to try the judgment of his friends, we do not presume to determine: however, he consulted Mæcenas and Agrippa about it. Agrippa advised him to it; but Mæcenas dissuaded him from it, saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more in his hands, than if he was to deliver it up to the senate and people. The author of the "Life of Virgil" says, that Augustus, " wavering what he should do, " consulted that poet upon the occasion." But this life is not of sufficient authority to be depended upon: for, though it has usually been ascribed to Servius or Donatus, yet the critics agree, that it was written by neither of them. Augustus, in the mean time, followed Mæcenas's advice, and retained the government: and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of the men of letters. In the year 734 Virgil died, and left Augustus and Mæcenas heirs to
 what

what he had. Mæcenas was excessively fond of this poet, who, of all the wits of the Augustan age, stood highest in his esteem; and, if the “Georgics” and the “Æneid” be owing to the good taste and encouragement of this patron, as there is some reason to think, posterity cannot commemorate him with too much gratitude. The author of the “Life of Virgil” tells us, that the poet “published the “Georgics in honour of Macenas, to whom they are “addressed;” and adds, that “they were recited to Augustus “four days together at Atella, where he rested himself for “some time, in his return from Actium, Mæcenas taking “upon him the office of reciting, as oft as Virgil’s “voice failed him.” Horace may be ranked next to Virgil in Mæcenas’s good graces: we have already mentioned, how and at what time their friendship commenced. Propertius also acknowledges Mæcenas for his favourer and protector:

“Mæcenas, nostræ pars invidiosa juventæ,

“Et vitæ & mortis gloriâ iusta meæ.” Lib. i. El. 7.

Nor must Varius be forgot, though we have nothing of his remaining; since we find him highly praised by both Virgil and Horace. He was a writer of tragedies: and Quintilian thinks, he may be compared with any of the ancients. In a word, Mæcenas’s house was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, whom Horace extols as an admirable writer of comedies; to Fuscus Aristius, a noble grammarian, and Horace’s intimate friend; to Plotius Tucca, who assisted Varius in correcting the “Æneid,” after the death of Virgil; to Valgius, a poet and very learned man, who, as Pliny tells us, dedicated a book to Augustus “De usu herbarum;” to Asinius Pollio, an excellent tragic writer, and to several others, whom it would be tedious to mention. All these dedicated their works, or some part of them at least, to Mæcenas, and celebrated his praises in them over and over; and we may observe further, what Plutarch tells us, that even Augustus himself inscribed his “Commentaries” to him and to Agrippa.

Mæcenas continued in Augustus’s favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Mæcenas’s wife; and, though the minister bore this liberty of his master’s very patiently, yet there was once a coldness on the part of Augustus, which however soon went off.

off. Mæcenas died in the year 745, but at what age we cannot precisely determine; though we know he must have been old. He must have been older than Augustus, because he was a kind of tutor to him in his youth: and then we find him often called an old man by Pædo Albinovanus, a contemporary poet, whose elegy upon his dead patron is still extant. He made Augustus his heir, and recommended his friend Horace to him, in those memorable last words, "Horatii Flacci, ut mei, memor esto, &c." Horace, however, did not probably survive him long, as there is no elegy of his upon Mæcenas extant, nor any account of one having ever been written, which there certainly would have been, had Horace survived him any time. Nay, Fa- Vie d'Ho-
ther Sanadon, the French editor of Horace, will have it, race.
that the poet died before his patron; and that these last words were found only in Mæcenas's will, which had not been altered.

Mæcenas is said never to have enjoyed a good state of health in any part of his life; and many singularities are related of his bodily constitution. Thus Pliny tells us, that Nat. hist.
he was always in a fever; and that, for three years before l. vii. c. 51
his death, he had not a moment's sleep. These are his words: "Quibusdam perpetua febris est, ut C. Mæcenati. Eidem triennio supremo nullo horæ momento contigit somnus." Though he was certainly an extraordinary man, and possessed many admirable virtues and qualities, yet it is agreed on all hands, that he was very luxurious and effeminate. Seneca has allowed him to have been a Epist. 114.
great man, yet censures him very severely on this head, and thinks that his effeminacy has infected even his style. "Every body knows," says he, "how Mæcenas lived, nor is there any occasion for me to describe it: the effeminacy of his walk, the delicacy of his manner, and the pride he took in shewing himself publicly, are things too notorious for me to insist on. But what! Is not his style as effeminate as himself? Are not his words as soft and affected as his dress, his equipage, the furniture of his house, and his wife?" Then, after quoting some of his poetry, "who does not perceive," says he, "that the author Hist. Rom.
of these verses must have been the man, who was perpe- lib. ii.
tually walking about the city with his tunic loose, and all the other symptoms of the most effeminate mind?" Mæcenas, we grant, was effeminate; but yet we think Seneca rather partial, and more unwilling than he should have been to do justice to his merit. We are therefore better pleased

pleased with the picture of him, as it is drawn by V. Pa-
terculus; not that this historian represents him a whit less
effeminate than Seneca, but only that he has shewn himself
as ready to commend him for his good qualities, as to blame
him for his bad ones, which Seneca has not. "Mæcnas,"
says he, "was of the equestrian order, but sprung from a
"most illustrious origin. He was a man, who, when bu-
"siness required, was able to undergo any fatigue and
"watching; who consulted properly upon all occasions,
"and knew as well how to execute what he had consulted;
"yet a man, who in seasons of leisure was luxurious, soft,
"and effeminate, almost beyond a woman. He was no
"less dear to Cæsar than Agrippa, but distinguished by him
"with fewer honours; for he always continued of the eque-
"train rank, in which he was born: not that he could not
"have been advanced upon the least intimation, but he ne-
"ver solicited it."

But, let moralists and politicians determine of Mæcnas
as they please, the men of letters are under high obligations
to celebrate his praises, and revere his memory: for he
countenanced, protected, and supported, as far as they
wanted his support, all the wits and learned of his time;
and that too, out of a pure and disinterested love of letters,
when he had no little views of policy to serve by their
means; whence it is no wonder, that all the protectors
and patrons of learning, ever since, have usually been called
Mæcnas's.

MÆSTLINUS (MICHAEL), a celebrated astronomer of Germany, whose name deserves to be preserved. He was born in the duchy of Wittenberg, and spent his youth in Italy, where he made a public speech in favour of Copernicus, which brought Galileo over from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became professor of mathematics at Tübingen; where he had among his scholars the great Kepler. Tycho Brahe, though he did not assent to Mæstlin, has yet allowed him to be an extraordinary person, and deep in the science of astronomy. Kepler has praised several ingenious inventions of Mæstlin's, in his "*Astronomia Optica*." He died in 1590, after having published many things in mathematics and astronomy.

MAFFÆUS,

M A F F Æ U S, the name of several distinguished scholars among the moderns. There was MAFFÆUS VEGIO, a Latin poet, born at Lodi in Lombardy, in 1407, who wrote several pieces in verse and prose, and was highly admired in his time. He was the author of "Epigrams," and a "Supplement to Virgil," which he called "the 13th book of the Æneid". Julius Scaliger and Gerard Vossius have declared him a great poet. His prose works are, "Dialogus de miseria & felicitate, 1711." "De educatione liberorum, 1611." "Disputatio inter solem, terram, & aurum, 1611;" and "De perseverantia religionis." He was chancellor of Rome, towards the end of Martin the Vth's pontificate; and died about 1459.

There was BERNARDINE MAFFÆUS, a learned cardinal, who lived between the years 1514 and 1553, and distinguished himself by a "Commentary upon Tully's Epistles," and a "Treatise upon medals and inscriptions:" and RAPHAEL MAFFÆUS, who died very old, at Volaterra, in 1521, after having written some much-esteemed pieces. There was JOHN PETER MAFFÆUS, a learned Jesuit, born at Bergamo, in 1536; and who, after living in high favour with several popes, died at Tivoli, in 1603. We have of his, "A Latin life of Ignatius Loyola," "A History of the Indies," and a "Latin translation of some Letters," written by the missionaries from the Indies. This Maffæus is said to have been so much afraid of hurting the delicacy of his taste for pure Latinity, as to have obtained a dispensation from the pope, for reading his breviary in Greek.

Lastly, there was MAFFÆUS BARBERINI, afterwards pope Urban VIII. who was born at Florence in 1558, and distinguished himself greatly since by his Latin and Italian poems, as well as by his advancement to the see of Rome. He was a great lover of the belles lettres and the fine arts; and yet it was under him, that the illustrious Galileo was hardly used and imprisoned, for making discoveries with his telescope, which deserved to be highly honoured and rewarded; and obliged to renounce and abjure truths, which were known and confirmed to him by ocular demonstration. It is impossible the Muses should have such an aversion to true philosophy and science; and therefore we will suppose the pontiff to have acted rather from the policy of the court over which he presided, than from the dictates of his own sentiments and humour. He died in 1644.

MAGELLAN (FERDINAND), a celebrated Portuguese navigator, who, being out of humour with his own king, because he would not augment his pay, entered into the service of the emperor Charles V. He sailed with five ships from Seville, in 1519, discovered and passed the straits which have been called by his name, and went through the South-sea to the islands Des Los Ladrones, where, in 1520, he was either poisoned, or died in a fight in the isle Maran, after he had conquered the isle Cebu; or was assassinated by his own men, on account of his tyrannical behaviour; for all these differing particulars are recorded by different writers. However, one of his ships sailed round the globe, and arrived again at Seville Sept. 8, 1521.

MAGIUS (JEROME), an ingenious and learned man of the 16th century, was born at Anghiari in Tuscany. He had a genius, which was not to be confined to a certain number of studies; he went almost through the whole circle of sciences: for, besides the belles lettres and law, in both which he became perfect, he applied himself to the study of war, and even wrote books upon the subject. In this he afterwards distinguished himself: for he was sent by the Venetians to the isle of Cyprus, with the commission of judge-martial; and, when the Turks besieged Famagusta, he performed all the services to the place that could have been expected from a skilful engineer. He contrived a certain kind of mine and fire-engines, by which he laid the labours of the Turks in ruins: and in a moment he destroyed works which had cost them a great deal of pains. But they had too good an opportunity of revenging themselves on him; for the city falling at last into their hands, in 1571, Magius became their slave, and was used very barbarously. His comfort lay altogether in the stock of learning, with which he was provided; and so prodigious was his memory, that he did not think himself unqualified, though deprived entirely of books, to compose treatises full of quotations. As he was obliged all the day to do the drudgery of the meanest slave, so he spent a great part of the night in writing. He wrote in prison a treatise upon bells, "De tinnabulis," and another upon the wooden horse, "De equuleo." He was determined to the first of these subjects by observing, that the Turks had no bells; and to the second, by ruminating upon the various kinds of torture to which his dismal situation exposed him, which brought

brought to his reflection, that the *equuleus* had never been thoroughly explained. He dedicated the first of these treatises to the emperor's ambassador at Constantinople, and the other to the French ambassador at the same place. He conjured these ambassadors to use their interest for his liberty; which while they attempted to procure him, they only hastened his death: for the bashaw Mahomet, who had not forgot the mischief which Magius had done the Turks at the siege of Famagusta, being informed that he had been at the Imperial ambassador's house, whither they had very indiscreetly carried him, caused him to be seized again, and strangled that very night in prison. This happened in 1572, or 1573, it is not certain which.

The books, which he published before he went to Cyprus, are, 1. "De mundi exitio per exustionem libri quinque, Basil, 1562," folio. 2. "Vitæ illustrium virorum, auctore Æmilio Probo, cum commentariis, Basil," folio. 3. "Commentaria in quatuor institutionum civilium libros, Lugd." 8vo. 4. "Miscellanea, five variæ lectiones, Venet. 1564," 8vo. He also published some books in Italian; one particularly with this title, "Della fortificazione delle città." He wrote several other treatises, which never appeared; and among the rest a piece, called *Μισοπυγία*, or Odium pædiconum."

MAGLIABECHI (ANTONY), was born at Florence in 1633. His father died when he was but seven years old. His mother at first had him taught grammar; but, changing her mind, put him apprentice to a goldsmith in Florence, having first given him some knowledge of the principles of the art of drawing. When he was about sixteen, his passion for learning began to shew itself. He laid out the little money he had in buying books, which he concealed, with great care; and, when he was unobserved at night, he sacrificed a great part of his sleep to reading. His mother's authority was a great check to his inclination; but, her death having left him at liberty to pursue it, he gave himself up entirely to learning. He had the happiness of being acquainted with Michael Ermini, librarian to the cardinal de Medicis. With the assistance of this excellent master, he set to work; and his name soon became famous among the learned. Lambecius, in 1665, makes honourable mention of him in his commentaries. Many applied to him as an oracle; and he answered every question with such solidity and precision, as if he had never studied any

Niceron's
memoirs,
tom. 4.

Spence's
parallel, &c.

other subject: citing the authors that had treated of it, the different editions of their works, the chapters, and even the paragraphs relating to it. A prodigious memory was his distinguishing talent. He read every book that came into his hands, and retained not only the sense of what he read, but often all the words, and the very manner of spelling, if singular. As an instance of this, Mr. Spence, in his parallel between him and Robert Hill, tells the following story of him, which indeed seems hardly credible. A gentleman, to make trial of the force of his memory, lent him a manuscript he was going to print. Some time after it was returned, the gentleman came to him with a melancholy face, and pretended it was lost. Magliabechi, being requested to recollect what he remembered of it, wrote the whole, without missing a word, or varying the spelling.

He generally kept himself shut up the whole day, and only opened his doors in the evening to men of letters, who came to see and converse with him. His attention was entirely absorbed by his books and studies; and he often forgot the most urgent wants of human nature. Cosmo III. grand duke of Florence, made him his librarian; but this employment did not at all change his manner of life: the philosopher still continued negligent in his dress, and simple in his manners. An old cloak served him for a gown in the day, and for bed-cloaths at night. He had one straw chair for his table, and another for his bed; in which he generally continued fixed amongst his books, till he was overpowered by sleep. The duke provided a commodious apartment for him in his palace; which Magliabechi was with much difficulty persuaded to take possession of; and which he quitted in four months, returning to his house with various pretences, against all the remonstrances of his friends. He is characterised by an extraordinary modesty, by a sincere and beneficent disposition, which his friends often experienced in their wants. He was a great patron of men of learning, and had the highest pleasure in assisting them with his advice and information, in furnishing them with all necessary books and manuscripts. Cardinal Noris used to call him his Mæcenas; and, writing to him one day, he told him he thought himself more obliged to him for his direction in his studies, than to the pope for raising him to the purple. He had the utmost aversion to any thing that looked like constraint. The grand duke knew his disposition, and therefore always dispensed

with his personal attendance upon him; and, when he had any orders to give him, sent him them in writing. The pope and the emperor would gladly have drawn him into their service, but he constantly refused their most honourable and advantageous offers.

As he led a most sedentary life, and yet arrived to an extreme old age (for he died in his 81st year), it may be curious enough to subjoin an account of the regimen he observed, which is given us by Marini, who composed his eulogium. He always kept his head warmly covered, and took at certain times treacle, which he esteemed an excellent preservative against noxious vapours. He loved strong wine, but drank it soberly, and in small quantities. He lived upon the plainest and most ordinary food. He took tobacco, to which he was a slave, to excess; but was absolute master of himself in every other article.

He died in the midst of the public applause, after enjoying, during all the latter part of his life, such an affluence as very few persons have ever procured by their knowledge or learning. By his will he left a very fine library, collected by himself, for the use of the public, with a fund to maintain it; and the overplus of the fund to the poor. It had been usual for authors and printers to make him a present of a copy of every thing they published.

Though he never composed any work himself, yet the commonwealth of learning are greatly obliged to him for several, the publication of which was owing to him; such as the Latin poems of Henry de Settimello, the "Hodæporicon" of Ambrose Camaldula, the "Dialogue" of Benedict Aretin, and many others.

MAHOMET, or MOHAMMED, a celebrated impostor, and founder of a religion, was born in the year 571, at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in all that country; and was descended in a direct line from Pher Koraisih, the founder of it. In the beginning of his life, notwithstanding, he was in a very poor and despicable condition; for his father dying before he was two years old, and while his grandfather was still living, all the power and wealth of his family devolved to his uncles; especially Abu Taleb. Abu Taleb, after the death of his father, bore the chief sway in Mecca, as long as he lived, which was to a very great age; and it was under his protection chiefly, that Mahomet, when he first broached his imposture, was suf-

ficiently supported against all opposers, so as to be able, after his death, to carry it on, and establish it, as he did, through all Arabia, by his own power.

After his father's death, he continued under the tuition of his mother till the eighth year of his age; when, she also dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him out of charity. Abu Taleb, being a merchant, took him into his business, and, as soon as he was old enough, sent him with his camels into Syria; in which employment he continued under his uncle till the 25th year of his age. Then one of the chief men of the city dying, and his widow, whose name was Cadiga, wanting a factor to manage her stock, she invited Mahomet into her service. He accepted her terms, traded three years for her at Damascus and other places, and acquitted himself in this charge so much to her satisfaction, that, about the 28th year of his age, she gave herself to him in marriage, although she was twelve years older. From being her servant, he was now advanced to be master of both her person and fortune; and, finding himself equal in wealth to the best men of the city, he began to entertain ambitious thoughts of possessing himself of the sovereignty over it.

Among the various means to effect this, none pleased him so much as the framing of that imposture which he afterwards published with so much success, and so much mischief to the world. For the course of trade, which he drove into Egypt, Palestine, and Syria, having made him well acquainted with both Christians and Jews, and given him an opportunity of observing with what eagerness as well they as the several sects into which the Christians of the East were then miserably divided, engaged against each other, he concluded, that nothing would be more likely to gain a party firm to him for the attaining the ends he aimed at, than the making of a new religion. In this, however, he proceeded leisurely; for it was not till his 38th year that he began to put his project in execution. Then he withdrew himself from his former way of living, which, it is said, was very licentious and wicked; and, affecting an hermetical life, used every morning to retire into a solitary cave near Mecca, called the Cave of Hira, and there continue all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went
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on for two years, during which time he gained over his wife Cadigha, who was his first profelyte, by pretences of visions which he had seen, and voices which he had heard, in his retirement.

It is to be observed, says Dr. Prideaux, that Mahomet began this imposture about the same time that the bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of universal pastor. Phocas made this grant in 606, and Mahomet in the very same year retired to his cave, to forge that imposture there, which he began in 608 to propagate at Mecca. And from this time, both having conspired to found to themselves an empire in imposture, their followers have been ever since endeavouring by the same methods, that is, by those of fire and sword, to propagate it among mankind: so that Antichrist seems at this time to have fixed both his feet upon Christendom together, the one in the East, and the other in the West; and how much each hath trampled upon the church of Christ, the ages ever since succeeding have experienced abundantly.

Life of Mahomet.

In his 40th year, Mahomet began to take upon him the style of the Apostle of God, and under that character to propagate the imposture which he had now concerted: but for four years he did it only in private, and among such as he either had most confidence in, or thought most likely to gain. After he had gotten a few disciples, some of which however were the principal men of the city, he began to publish it to the people at Mecca, in his 44th year, and openly to declare himself a prophet sent by God, to reduce them from the error of Paganism, and to teach them the true religion. On his first appearance, he was treated with derision and contempt, and called by the people a forcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress. But persevering in his design, which he managed with great address, he afterwards gained many profelytes, among which were, as we have observed, some of the most considerable men of the city; so that, in the fifth year of his pretended mission, he had increased his party to the number of nine and thirty, himself making the fortieth. People now began to be alarmed at the progress he made. Those, who were addicted to the idolatry of their forefathers, stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who

saw farther into his designs, thought it time to put a stop thereto, for the sake of preserving the government, which would manifestly be undermined by him; and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb his uncle, being informed thereof, defeated the design; and by his power, as being chief of the tribe, preserved him from many other attempts of the same nature, which were contrived against him. For though Abu Taleb himself persisted in the Paganism of his ancestors, yet he had that affection for the impostor, as being his kinsman, and one that was bred up in his house, and under his care, that he firmly stood by him against all his enemies, and would suffer no one to do him hurt, as long as he lived.

The main arguments, which Mahomet used to delude men into a belief of this imposture, were his promises and his threats, as being those which he knew would work the easiest on the affections of the vulgar. His promises were chiefly of paradise, which with great art he framed agreeably to the gust of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the then excessive corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful unto them, they were from hence apt to place their highest enjoyment in things of this nature. And therefore, to answer the height of their carnal desires, he made the joys of heaven to consist totally in these particulars; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne; as, “that they should drink nothing but boiling and stinking water, nor breathe any thing but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c.” And, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. To which purpose he set forth, upon all occasions, what terrible calamities had fallen upon the heads of such as would not be instructed by the prophets who were sent before him, viz. how the old world

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was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent unto them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testament, and that Moses and Jesus Christ were prophets sent from God; but that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that original purity in which it was first delivered. And this is the reason, that most of the passages, which he takes out of the Old and New Testaments, appear different in the Koran from what we find them in those sacred books.

He pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was, it seems, subject to the falling-sickness; so that, whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God, with some new revelations unto him. His pretended revelations he put into several chapters; the collection of which makes up the Koran, which is the Bible of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, according as occasion required that they should be published to the people: that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and out came some addition to the Koran, to serve his turn therein. But what grieved him most was, that his opposers demanded to see a miracle from him; “for,” said they, “Moses ^{Koran, c. ii, vi, xvii, &c.} and Jesus, and the rest of the prophets, according to thy
“own doctrine, worked miracles to prove their mission
“from God; and therefore, if thou be a prophet, and
“greater than any that were sent before thee, as thou
“boastest thyself to be, do thou work the like miracles to
“manifest it unto us.” This objection he endeavoured to evade by several answers; all of which amount only to this,
“that God had sent Moses and Jesus with miracles, and
“yet men would not be obedient to their word; and there-
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“ fore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will.” And from hence it hath become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true musselmén are bound to fight for it. For which reason it hath been a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote thereby, that the doctrines they teach are to be defended and propagated by the sword. Many miracles in the mean time are reckoned up, which Mahomet is said to have wrought; as, “ That he clave the moon in two; that trees “ went forth to meet him, &c. &c.” but those who relate them are only such as are ranked among their fabulous and legendary writers; their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that instead of all miracles is the Koran, for that Mahomet, who was an illiterate person, that could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. And on this Mahomet himself often insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think infallibly, that this book could come from none other but God himself; and that Mahomet, from whom they received it, was his messenger to bring it unto them.

That the Koran, as to style and language, is the standard of elegance in the Arabian tongue, and that Mahomet was in truth what they affirm him to have been, a rude and illiterate barbarian, who could neither write nor read, are points agreed on all sides. A question therefore will arise among those who are not so sure that this book was brought by the angel Gabriel from heaven, by whose help it was compiled, and the imposture framed? And there will be the more reason to ask this, because this book itself contains so many particulars of the Jewish and Christian religions, as necessarily suppose the authors of it to have been well skilled in both; which Mahomet, who was bred an idolater, and lived so for the first forty years of his life, among a people totally illiterate, for such his tribe was by principle and profession, cannot be supposed to have been: but this is a question not so easily to be answered, because the nature of the thing required it to have been transacted very secretly.

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And, besides the scene of this imposture being at least six hundred miles within the country of Arabia, amidst those barbarous nations, who all immediately embraced it, and would not permit any of another religion so much as to live among them, it could not at that distance be so well searched into by those who were most concerned to discover the fraud. That Mahomet composed the Koran by the help of others, was a thing well known at Mecca, when he first broached his imposture there; and it was often flung in his teeth by his opposers, as he himself more than once complaineth. In the 25th chapter of it, his words are: "They say, that the Koran is nothing but a lye of thy own invention, and others have been assisting to thee herein." And what he says in the 16th chapter particularly points at one of those who was then looked upon to have had a principal hand in this matter: "I know they will say, that a man hath taught him the Koran; but whom they presume to have taught him is a Persian by nation, and speaketh the Persian language. But the Koran is in the Arabic tongue, full of instruction and eloquence." The person, here pointed at, was one Abdia Ben Salon, a Persian Jew, whose name he afterwards changed into Abdollah Ebn Salem, to make it correspond with the Arabic dialect; and almost all who have written of this imposture have mentioned him as the chief architect used by Mahomet in the framing of it: for he was a very cunning fellow, thoroughly skilled in all the learning of the Jews; and therefore Mahomet seems to have received from him whatsoever of the rites and customs of the Jews he hath ingrafted into his religion. Besides this Jew, the impostor had also a Christian monk for his assistant: and the many particulars in the Koran, relating to the Christian religion, plainly prove him to have had such an helper. He was a monk of Syria, of the sect of the Nestorians; his name Sergius; that, I mean, which he had in his monastery, and which he has since retained among the western writers: though Bahira was that which he afterwards assumed in Arabia, and by which he hath ever since been mentioned in those Eastern parts by all that there write or speak of him. Mahomet, as it is related, became acquainted with this Bahira, in one of his journies into Syria, either at Bostra as some say, or at Jerusalem as others: and receiving great satisfaction from him in many of those points which he had desired to be informed in, did thereupon contract a particular friendship with him; so that this monk

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not long after, being for some great crime excommunicated, and expelled his monastery, fled to Mecca to him, was entertained in his house by him, and became his assistant in the framing of that imposture, and continued with him ever after; till Mahomet having, as it is reported, no farther occasion for him, to secure the secret, put him to death.

Many other particulars are recorded in ancient writers, both as to the forging of the Koran, and also as to the manner of its first propagation; as, that the impostor taught a bull to bring it him on his horns in a public assembly, as if it had been this way sent to him from God; that he bred up pigeons to come to his ears, to make it appear as if the Holy Ghost conversed with him; and many other stories, which have no foundation at all in truth, although they have been credited by great and learned men. Grotius in particular, in that part of his book "De veritate, &c." which contains a refutation of Mahometism, relates the story of the pigeon; upon which our famous Orientalist Pocock, who undertook an Arabic version of that performance, asked Grotius, "Where he had picked up this story, whether among the Arabians, or the Christians?" To which Grotius replied, that "he had not indeed met with it in any Arabian author, but depended intirely upon the authority of the Christian writers for the truth of it." Pocock thought fit therefore to omit it in his version, for fear we should expose ourselves to the contempt and scorn of the Arabians; by not being able to distinguish the religion of Mahomet from the tales and fictions which its enemies have fastened on it; and by pretending to confute and overthrow the Koran, without knowing the grounds and foundation on which its authority stands.

But to go on with Mahomet. In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This however did not affect him much, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, a fresh opposition was renewed against him, and a stop soon put to the further progress of his imposture at Mecca. Mahomet, therefore, seeing all his hopes in a manner crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town
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sixty miles distant from Mecca towards the East, and was a man of power and interest; he took a journey thither, under his protection, in order to propagate his imposture there. But, after a month's stay, finding himself unable to gain even one proselyte, he returned to Mecca, with a resolution to wait for such further advantages as time and opportunity might offer. And now his wife Cadigha being dead, after she had lived two and twenty years with him, he took two other wives in her stead, Ayesha the daughter of Abubeker, and Lewda the daughter of Zama; adding a while after to them a third, named Haphsa, the daughter of Omar: and by thus making himself son-in-law to three of the principal men of his party, he did by that alliance strengthen his interest considerably. Ayesha was then but six years old; and therefore he did not bed her till two years after, when she was full eight: for it is usual in those hot countries, as it is all India over, which is in the same climate with Arabia, for women to be ripe for marriage at that age, and also to bear children the year following.

In the twelfth year of his pretended mission is placed the *mesra*, that is, his famous night journey from Mecca to Jerusalem, and thence to heaven; of which he tells us, in the 17th chapter of the Koran: for the people calling on him for miracles to prove his mission, and finding himself unable to feign any, to solve the matter, he invents this story of his journey to heaven. The story, as related in the Koran, and believed by the Mahometans, is this: At night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixt nature between an ass and a mule, and also of a size between both; but of such extraordinary swiftness as to equal even lightning itself.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He
prayed

prayed him then to get upon Alborak ; but the beast, it seems, having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in paradise. When he was firmly seated upon him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him ; and, thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven the angel knocked at the gate ; and informing the porter who he was, and that he had brought Mahomet the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver ; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho near Mecca, in Arabia. On his entrance, he met a decrepid old man, who it seems was our first father Adam ; and, as he advanced, he saw a multitude of angels in all manner of shapes ; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son ; and then recommended himself to his prayers. From this first heaven, the impostor tells us, he ascended into the second, which was at the distance of 500 years journey above it ; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah ; who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former ; for, it seems, the number of angels increased in every heaven as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers ; Joseph the son of Jacob did the same in the fourth heaven, which was all of
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emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle: whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However, it is observed, that he alters his style here; for he does not say, that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him, that he was not permitted to attend him any farther; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words, "La ullah ellallah Mohammed 'reful ollah;" that is, "There is no God but God, and "Mahomet is his prophet," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him; and set him again upon the beast Alborak, which stood tied at the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

On his relating this extravagant fiction to the people the next morning after he pretended the thing to have happened, it was received by them, as it deserved, with a general hoot; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable. But, how ridiculous soever the story may appear, Mahomet had a farther design in it, than barely telling
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such a miraculous adventure of himself to the people. Hitherto he had only given them the Koran, which was his written law; and had pretended to be nothing more than barely the messenger of God in publishing it, as it was delivered to him by the angel Gabriel. But now learning from his friend Abdallah, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself, while in the mount; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other; he had a mind for the future to advance his authority to the same pitch, and make all his sayings and dictates go for oracles among his musfelmen, as those which were pretended to be from Moses did among the Jews; and for this end chiefly it was, that he invented this story of his journey to heaven.

The story, however, whatever advantages he might gain by it when the imposture became more firmly established, and he then actually did gain all he aimed at, was deemed at present so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles north-west from Mecca; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties, it seems, did not agree at all; and feuds and factions rose at length so high among them, that one party, out of spite, went over to Mahomet. Thus we are told, that, on the 13th year of his pretended mission, there came to him from thence seventy-three men and two women. Twelve of these he retained a while with him at Mecca, to instruct them in his new religion; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this he laboured abundantly, and with such success, that, in a short time, they drew over the greatest part of the inhabitants: of which Mahomet receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

On the 12th day of the month which the Arabs call the Former Rabia, that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. This party are supposed to have been the Christians; and this supposition is confirmed

confirmed by what he says of each of them in the fifth chapter of the Koran, which is one of the first he published after his coming to Yathreb. His words are these: "Thou shalt find the Jews to be very great enemies to the true believers, and the Christians to have great inclination and amity towards them." By which we may see, what a deplorable decay the many divisions and distractions, which then reigned in the Eastern church, had there brought the Christian religion into, when its professors could so easily desert it for that gross imposture which an illiterate Barbarian proposed unto them. On his first coming to Yathreb, he lodged in the house of Chalid Abu Job, one of the chief men of the party that called him thither, till he had built himself a house of his own. This he immediately set about, and erected a mosque at the same time, for the exercise of his new-invented religion: and having thus settled himself in this town, he continued there ever after to the time of his death. From this flight of Mahomet, the Hegira, which is the æra of the Mahometans, begins its computation: Hegira in the Arabic language signifies flight. It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed the day that Mahomet left Mecca was on the 1st of the Former Rabia; and he came to Medina on the 12th of the same month, that is, on the 24th of our September; but the Hegira begins two months before, from the 1st of Moharram: for, that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might begin his æra from the beginning of that year, in which the flight of the impostor happened from which it took its name.

The first thing that Mahomet did, after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six, which were born to him of Cadigha, his first wife; and indeed the only one which he had, notwithstanding the multitude of his wives, which survived him. And now, having obtained the end he had long been driving at, that is, a town at his command, he enters upon a scheme entirely new. Hitherto he had been preaching up his religion for thirteen years together; for the remaining ten years of his life he takes the sword, and fights for it. He had long been teased and perplexed at Mecca with questions,
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and objections, and disputes about what he had preached, by which he was often gruelled, and put to silence; henceforth he forbids all manner of disputing, telling his disciples, that his religion was to be propagated not by disputing, but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute, for the redemption of their lives: and according to this injunction, even unto this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are sure to be punished with death if they contradict or oppose any doctrine received to have been taught by Mahomet. After he had sufficiently infused this doctrine into his disciples, he next proceeded to put it in practice; and, having erected his standard, called them all to come armed thereto. His first expeditions were against the trading caravans, in their journies between Mecca and Syria, which he attacked with various success; and, if we except the establishing and adjusting a few particulars relating to his grand scheme, as occasion required, his time, for the two first years after his flight, was wholly spent in predatory excursions upon his neighbours, in robbing, plundering, and destroying all those that lived near Medina, who would not come in and embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs which were of the Jewish religion near him; and having taken their castles, and reduced them under his power, he sold them all for slaves, and divided their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to him: for his uncle Hamza, who bore the standard, was slain, himself grievously wounded, nay, and had been slain, if one of his companions had not come to his assistance. This defeat gave rise to many objections against him: some asked, How a prophet of God could be overthrown in a battle by the infidels? Others murmured as much for the loss of their friends and relations who were slain. To satisfy the former, he laid the cause of the overthrow on the sins of some that followed him; and said, that for this reason God suffered them to be overthrown, that so the good might be distinguished from the bad, and that those, who were true believers, might on this occasion be discerned from those who were not. And to still the complaints of
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the latter he invented his doctrine of fate and destiny; telling them, that those who were slain in the battle, though they had tarried at home in their houses, must nevertheless have died at that moment, the time of every man's life being predetermined by God; but in that they died fighting for the faith, they gained the advantage of the crown of martyrdom, and the rewards which were due to it in paradise: both which doctrines served his turn so well, that he propagated them on all occasions after. And they have been the favourite notions of the Mahometans ever since, and enforced especially in their wars; where, it must be owned, nothing can be more conducive to make them fight valiantly, than a settled opinion, that, whatever dangers they expose themselves to, they cannot die either sooner or later than is predestinated by God; and that, in case this predestinated time be come, they shall, by dying martyrs for their religion, immediately enter into paradise, as the reward of it.

In the fourth year of the Hegira, A. D. 625, he waged war with the Naderites, a tribe of the Jewish Arabs in the neighbourhood; and the same year fought the battle of Beder, and had many other skirmishes with those who refused to submit to them: in all which he had sometimes prosperous, and sometimes dubious success. But while his army was abroad on these expeditions, some of his principal men engaging to play and drinking, in the heat of their cups fell a quarrelling, which raised such a disturbance among the rest, that they had like to have endangered his whole scheme; and, therefore, to prevent any mischief of this kind for the future, he forbade the use of wine, and all games of chance. In the fifth and sixth years, he was engaged in several wars, and subdued several tribes of the Arabs. And now, after so many advantages obtained, being much increased in strength, he marched his army against Mecca, and fought a battle near it; the consequence of which was, that, neither side gaining any victory, they agreed on a truce for ten years. The conditions of it were, that all within Mecca, who were for Mahomet, might have liberty to join themselves to him; and, on the other side, those with Mahomet, who had a mind to leave him, might also have the liberty to return to Mecca. By this truce Mahomet, being very much confirmed in his power, took on him thenceforth the authority of the king, and was inaugurated as such by the chief men of his army.

On his having thus made a truce with the men of Mecca, and thereby obtained free access for any of his party to come into that city, he thenceforth ordained them to make pilgrimages thither, which have ever since with so much religion been observed, by all his followers, once every year. And now being thus established in the sovereignty, which he had long been aiming at, he assumed all the insignia belonging thereto; still retaining the sacred character of chief pontif of his religion, as well as the royal, with which he was invested. He transmitted them both together to all his successors, who, by the title of Caliphs, reigned after him: so that, like the Jewish princes of the race of Maccabees, they were kings and chief-priests of their people at the same time. Their pontifical authority consisted chiefly in giving the interpretation of the Mahometan law, in ordering all matters of religion, and in praying and preaching in their public mosques. And this pontifical at length was all the authority the caliphs had left; being totally stripped of the rest, first by the governors of the provinces, who, about the 325th year of the Hegira, assumed the regal authority to themselves, and afterwards by others, who gradually usurped upon them; till at length, after a succession of ages, the Tartars came in, and, in that deluge of destruction with which they over-ran all the East, put a total end not only to their authority, but to their very name and being. Ever since that time, most Mahometan princes have a particular officer appointed in their respective dominions, who sustains this sacred authority, formerly invested in their caliphs; who in Turkey is called the Musti, and in Persia the Sadre; but they, being under the power of the princes that appoint them, are in reality nothing but tools of *état*, who make the law of Mahomet speak just such language as is necessary to support the measures of the government, how wicked and unjust soever those measures may happen to be.

In the seventh year of the Hegira, A. D. 628, the impostor led forth his army against Caibar, a city inhabited by Arabs of the Jewish religion; and, after routing them in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place, whose daughter Zainoh, preparing a shoulder of mutton for his supper, poisoned it. And here those, who would

ascribe miracles to Mahomet, tell us, that the shoulder of mutton spake to him, and discovered that it was poisoned; but, if it did so, it was, it seems, too late to do him any good; for Basher, one of his companions, falling on too greedily to eat of it, fell down dead on the place. And although Mahomet had not immediately the same fate, because, not liking the taste, he spit out again what he had taken into his mouth, yet he let down enough to do his business; for he was never well after this supper, and at three years end died of it. The maid being asked why she did this, answered, that “she had a mind to make trial, whether he were a prophet or no: for, were he a prophet,” said she, “he would certainly know that the meat was poisoned, and therefore would receive no harm from it; but, if he were not a prophet, she thought she should do the world good service in ridding it of so wicked a tyrant.”

After this, he reduced under his subjection Beder, Watiha, and Selalima, which were also towns belonging to the Jewish Arabs: then, having increased his strength by these acquisitions to an army of 10,000 men, he resolved to make himself master of Mecca. For this purpose, pretending that they had broken the truce, he marched suddenly upon them, before they were aware of his design: upon which, being utterly incapable of putting themselves into any posture of defence against him, they found themselves necessitated to surrender immediately. As soon as it was heard among the neighbouring Arabs, that Mahomet had made himself master of Mecca, several other tribes made head against him, and in the first encounter routed his army, though greatly superior to theirs in number: but the impostor having gathered up his scattered forces, and rallied them again into a body, acted more cautiously in the second conflict, and gave his enemies such a total defeat, that he took from them all their baggage, with their wives and children, and all their substance. And now, his power being much increased, the fame of it so terrified the rest of the Arabs, which had not yet felt his arms, that they all came in, and submitted to him. So that this year, which is the 10th of the Hegira, and the 631st of our Lord, his empire and his religion became established together through all Arabia.

He spent the remainder of the year in sending lieutenants into all his provinces, to govern in his name, to destroy

the idol temples, and all the other remains of the Arabian idolatry, and to set up his religion in its stead. Towards the end of it, he took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called, by his followers, the pilgrimage of valediction, because it was the last he made: for, after his return to Medina, he began daily to decline, through the force of that poison which he had taken three years before at Caibar. It had been working in him all the while, and had at length brought him so low, that he was forced on the 28th day of Saphar, the second month of their year, to take to his bed; and, on the 12th day of the following month, it put an end to his life, after a sickness of thirteen days. During his sickness, he much complained of the bit which he had taken at Caibar; telling those who came to visit him, that he had felt the torments of it in his body ever since: so that it seems, notwithstanding the intimacy he pretended with the angel Gabriel, and the continual revelations he received from him, he could not be preserved from thus perishing by the snares of a silly girl,

Pococke's
specim.
Hist. Arab.
p. 180. and
Reland. de
relig. Mo-
hamm. &c.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina; and there he lies to this day. For as to what many have said and believed, that Mahomet's tomb, being of iron, is suspended in the air, under a vault of loadstones, it is all a fable; and the Mahometans laugh, when they know that the Christians relate it, as they do other stories of him, for a certain matter of fact. Indeed, a king of Egypt formerly attempted to do this, when he had a mind to procure the same advantage to a statue of his wife: thus, "Diocretes the architect," says Pliny, "had begun to roof the temple of Arsinoe, at Alexandria, with loadstone, that her image, made of iron, might seem to hang there in the air." But there was no such attempt ever made in regard to Mahomet; who lies in the place where he was buried, without having been moved or disturbed ever since. They have, it is said, built over it a small chapel, joining to one of the corners of the chief mosque of that city; the first mosque which was erected to that impious superstition, Mahomet himself being, as hath been related above, the founder of it.

Nat. hist.
l. xxxiv.
c. 14.

And thus ended the life of this famous impostor, who was full sixty-three years old on the day he died; that is, according to the Arabian account, which makes only sixty-one of our years. For twenty-three years, he had taken upon him to be a prophet; of which he lived thirteen at Mecca, and ten at Medina. During which time, by his great address and management, he rose from the meanest beginnings to that height of power as to be able to make one of the greatest revolutions that ever happened in the world: and this revolution immediately gave birth to an empire, which, in eighty years, extended its dominion over more kingdoms and countries than ever the Roman could in eight hundred. And although it continued in its flourishing condition not much above three hundred years, yet out of its ashes have sprung up many other kingdoms and empires, of which there are three at this day, the largest and most potent upon the face of the earth, viz. the empire of Turkey, the empire of Persia, and the empire of the Mogul in India. Mahomet was a man of a proper stature and a comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious; much delighting in rapine, plunder, and bloodshed, according to the usage of the Arabs, who generally followed this kind of life. The Mahometans, however, would persuade us, that he was a saint from the fourth year of his age: for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them; and, carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati*; so that he had none of it ever after. His two predominant passions were ambition and lust. The course which he took to gain empire abundantly shews the former; and the multitude of women which he had to do with proves the latter. While Cadigha lived, which was till his 50th year, it does not appear that he had any other wife: for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her, by bringing in another wife upon her. But she was no sooner dead, than he multiplied them to a great number, besides several concubines which he had. They that reckon the fewest,

allow him to have married fifteen; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

But of all his wives, Aycshā, the daughter of Abubeker, who succeeded him, was by far his best beloved. He married her, as we have said before, very young, and took care to have her bred up in all the learning of Arabia, especially in the elegance of their language, and the knowledge of their antiquities; so that she became at length one of the most accomplished ladies of her time. She was a bitter enemy to Ali, he being the person who discovered her incontinency to Mahomet, and therefore employed all her interest, upon every vacancy, to hinder him from being chosen Caliph, although, as son-in-law to the impostor, he had the fairest pretence to it; and when at last, after having been thrice put by, he attained that dignity, she appeared in arms against him; and, if she did not prevail, yet she caused such a defection from him, as ended in his ruin. She lived forty-eight years after the death of Mahomet, and was in great reputation with her sect, being called by them the prophetess, and the mother of the faithful. One of the main arguments which the followers of Mahomet use, to salve his having had so many wives, is, that he might beget young prophets: however, he left neither prophet nor prophetess long behind him of all his wives. The six children which he had by Cadigha, his first wife, all died before him, except Fatima, the wife of Ali, who only survived him sixty days; and he had no child by any of the rest.

Chap. xxxiii
Ver. 2.

But to conclude this article. As the impostor allowed the divinity of the Old and New Testament, it is natural to suppose that he would attempt to prove his own mission from both. He did so; and the texts used for this purpose by those who defend his cause, are these following. In Deuteronomy it is said, "The Lord came down from Sinai, and rose up from Seir unto them: he shineth forth from mount Pharan, and he came with ten thousand of saints: from his right-hand went a fiery law for them." Now by these words, according to the Mahometans, are meant the coming down of the law to Moses, on mount Sinai; of the gospel to Jesus, at Jerusalem; and of the Koran to Mahomet, at Mecca: for, say they, Seir are the mountains of Jerusalem, where Jesus appeared; and Pha-

ran

ran the mountains of Mecca, where Mahomet appeared. But though our province is rather to relate, than to descant and to confute, yet we may just observe, that they are here out in their geography; for Pharan is a city of Arabia Petraea, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Palestine, and above 500 miles distant from Mecca. It was formerly an episcopal see, under the patriarchs of Jerusalem, and famous for Theodorus, once bishop of it, who was the first that published to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deserts, lying from this city to the borders of Palestine, are called the deserts or wilderness of Pharan; and the mountains lying in it, the mountains of Pharan, in holy scripture, near which Moses first began to repeat, and more clearly to explain the law to the children of Israel, before his death: and it is to that, that the text abovementioned refers.

The Psalmist has written, "Out of Sion, the perfection Psalm 1.
"of beauty, God hath shined:" which the Syriac version ver. 2.
reads thus, "Out of Sion God hath shewed a glorious
"crown." From whence, some Arabic translation having
expressed the two last words by "ecclilan mahmudan,"
that is, "an honourable crown," the Mahometans have
understood the name Mahomet; and so read the word
thus, "Out of Sion hath God shewed the crown of Ma-
"homet." In Isaiah we read, "And he saw a chariot, Chap. xxi.
"with a couple of horsemen, a chariot of asses, and a cha- ver. 7.
"riot of camels." But the old Latin version hath it, "Et
"vidit currum duorum equitum, ascensorem asini, &
"ascensorem cameli;" that is, "And he saw a chariot of
"two horsemen, a rider upon an ass, and a rider upon a
"camel." Where, by the rider upon an ass, they under-
stand Jesus Christ, because he did so ride to Jerusalem;
and by the rider upon a camel Mahomet, because he was of
the Arabians, who use to ride upon camels. Our Saviour,
in St. John, tells his disciples, "If I go not away, the Chap. xvi.
"Comforter will not come unto you: but if I depart, I ver. 7.
"will send him unto you." By the Comforter, the Ma-
hometans will have their prophet Mahomet to be here
meant: and therefore, among other titles, they gave him
that of Paraclet, which is the Greek word used in this text
for the Comforter, made Arabic. They also say, that Pecocke's
the very name of Mahomet, both here and in other places Spectrum. hifi
of Arab.

of the gospel, was expressly mentioned; but that the Christians have, through malice, blotted it out, and shamefully corrupted those holy writings; nay, they insist, that at Paris there is a copy of the Gospels without those corruptions, in which the coming of Mahomet is foretold in several places, with his name expressly mentioned in them. Such a copy, it must be owned, would be vastly convenient, and to the purpose; for then it would be no easy matter to refute this text in the 61st chapter of the Koran: "Remember, that Jesus, the son of Mary, said to the children of Israel, I am the messenger of God: he hath sent me to confirm the Old Testament, and to declare unto you, that there shall come a prophet after me, whose name shall be Mahomet."

It is not, as we have observed, our business to confute these glosses; and, if it was, the absurdity of them is sufficiently exposed by barely relating them. Upon the whole, since the Mahometans can find nothing else in all the books of the Old and New Testament to wrest to their purpose, but the texts abovementioned, it appears to us, that their religion, as well as its founder, is likely to receive but little sanction from the Bible.

MAHOMET II. the eleventh sultan of the Turks, born at Adrianople, the 24th of March, 1430, is to be remembered chiefly by us, for taking Constantinople in 1453, and thereby driving many learned Greeks into the West, which was a great cause of the restoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greatest men upon record, with regard to the qualities necessary to a conqueror: for he conquered two empires, twelve kingdoms, and two hundred considerable cities. He was very ambitious of the title of Great, and the Turks gave it him; even the Christians have not disputed it with him; for he was the first of the Ottoman emperors, whom the Western nations dignified with the title of Grand Signior, or Great Turk, which posterity has preserved to his descendents. Italy had suffered greater calamities, but she had never felt a terror equal to that which this sultan's victories imprinted. The inhabitants seemed already condemned to wear the turban: it is certain, that pope Sixtus IV. represented to himself Rome as already involved in the dreadful fate of Constantinople; and thought of nothing but escaping into Provence,

Provence, and once more transferring the holy see to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May, 1481, was received at Rome with the greatest joy that ever was beheld there. Sixtus caused all the churches to be thrown open, made the tradespeople leave off their work, ordered a feast of three days, with public prayers and processions, commanded a discharge of the whole artillery of the castle of St. Angelo all that time, and put a stop to his journey to Avignon. Some authors have written that this sultan was an atheist, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is possible enough; and there are many circumstances which make it credible. It is certain, he engaged in war, not to promote Mahometism, but to gratify his own ambition: he preferred his own interest to that of the faith he professed; and to this it was owing that he tolerated the Greek church, and even shewed wonderful civility to the patriarch of Constantinople. His epitaph deserves to be noted: the inscription consisted only of nine or ten Turkish words, thus translated: "I proposed to myself the conquest of Rhodes and proud Italy."

He appears to be the first sultan who was a lover of arts and sciences; and even cultivated polite letters. He often read the History of Augustus, and the other Cæsars; and he perused those of Alexander, Constantine, and Theodosius, with more than ordinary pleasure, because these had reigned in the same country with himself. He was fond of painting, music, and sculpture; and he applied himself to the study of agriculture. He was much addicted to astrology; and used to encourage his troops by giving out, that the motion and influence of the heavenly bodies promised him the empire of the world. Contrary to the genius of his country, he delighted so much in the knowledge of foreign languages, that he not only spoke the Arabian, to which the Turkish laws, and the religion of their legislator Mahomet, are appropriated, but also the Persian, the Greek, and the French, that is, the corrupted Italian. Landin, a knight of Rhodes, collected several letters, which this sultan wrote in the Syriac, Greek, and Turkish languages, and translated them into Latin. Where the originals are, nobody knows; but the translation has been published several times; as at Lyons 1520, in 4to. at Basil 1554, 12mo. in a collection published

See Guill.
histoire de
Mahom. II.

published by Oporinus; at Marburg 1604, in 8vo. and at Leipzig 1690, in 12mo. Melchior Junius, professor of eloquence at Strasburg, published at Montbeliard, 1595, a collection of letters, in which there are three writtten by Mahomet II. to Scanderbeg. One cannot discover the least air of Turkish ferocity in these letters: they are written in as civil terms, and as obliging a manner, as the most polite prince in Christendom could have written.

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